

# GENERAL ARTICLES:

---

## EGYPT AND ISLAM.

REV. H. H. JESSUP, D. D.

A BRIEF outline of modern Egyptian history is of great importance in estimating the bearing of the present Egyptian struggle upon the future relations of Islam and Christianity.

I. In the year 1517 the Ottoman Sultan Selim I. conquered the Mameluke rulers of Egypt, and reduced Egypt to a Turkish province. He brought with him to Constantinople Motawekkel Billah, the last titular Khalif of the family of Abbas. From this descendant of Dahir Billah, the thirty-fifth Khalif of Baghdad, Selim procured the cession of his claims and obtained the right to deem himself the "shadow of God upon earth." Since then, the Ottoman Sultan has been held to inherit the rights of Omar and Haroun-el-Rashid, and to be the legitimate commander of the faithful; and, as such, to possess temporal and spiritual authority over the followers of Mohammed.

The Persians and Moors, however, reject this claim; and since the Russo-Turkish War in Bulgaria, murmurs of discontent with a Turkish Khalifate have been heard in various parts of Western Asia and Northern Africa.

In 1768 the Mamelukes, under their chief Ali Bey, threw off the Turkish yoke, but after four years he was poisoned and the Turkish rule restored.

From 1798 Egypt was occupied for three years by the French, who were in turn expelled by the English in 1801.

In 1806, Mohammed Ali, an Albanian adventurer, was elevated to the rank of Pasha, and after a severe struggle with the Mamelukes he established his authority in 1811. Introducing great reforms in the army and navy, in manufactures and commerce, he raised Egypt to an important position among the nations. The prosperity of modern Egypt began with his reign.

In 1818 he conquered the Wahabees of Arabia and then subjected Nubia to his rule. In 1831-3 he waged war with the Turkish Sultan, conquered Syria and a great part of Asia Minor. His son, Ibrahim Pasha, ruled Syria for years as it had never been ruled, and when England and France intervened in 1840 and expelled Ibrahim Pasha, in order to save the throne of the Sultan, all Syria lamented his departure, and the country relapsed into its former state of misrule and insecurity to life and property.

In 1848, *Ibrahim Pasha* succeeded his father as ruler of Egypt, but died after two months. His nephew *Abbas Pasha* succeeded him, and ruled six years. He abolished the schools founded by his predecessors, hated Europeans and tried to drive them out of the country. He was cruel, avaricious, and despotic. In July, 1854, he was assassinated, and was succeeded by *Said Pasha*, fourth son of Mohammed Ali.

Said introduced various reforms in taxation and internal improvements, and to him is due the construction of the Suez Canal. He repaired the Mahmoudieh Canal and expended \$5,000,000 on the railway from Alexandria to Cairo and Suez. His extravagance, however, loaded the country with enormous debts.

He died January 18, 1863, and was succeeded by his nephew *Ismail Pasha*, son of Ibrahim Pasha. His career was marked by the successful completion of the Suez Canal. He also obtained at Constantinople, by the most colossal feat of bribery of modern times, a change of the Mohammedan law of succession (which gives the throne to the oldest male in the family), and secured to the viceroyalty of Egypt the succession from father to son. He also received the title of Khédive (Arabic, Khudaiweh), meaning substitute or viceroy of the Sultan. He was a man of great ambition, energy, liberality, and extravagance.

In 1869 he formally opened the Suez Canal. He sent Sir Samuel Baker to the Upper Nile to subject the native tribes and introduce commerce and agriculture, and extended railways, steamers, and telegraphs up the Nile valley. He beautified and enlarged the cities of Egypt, extended the culture of cotton and sugar, and became personally the greatest merchant of modern times.

In June 8, 1873, the Sultan granted him a firman which virtually converted Egypt from a province into a sovereign kingdom, paying an annual tribute of \$3,000,000 to the Sultan. While professedly sending Col. Gordon up the Nile to suppress the slave trade, Ismail Pasha was the greatest buyer of slaves in the East.

The history of the last six years of his sway is familiar. Egypt ran deeper and deeper into debt, and the viceroy's extravagance still increased, until the debt amounted to \$250,000,000. His own personal income was well nigh fabulous, while the peasantry were ground into poverty by his merciless tyranny.

At length on the 26th of June, 1879, he was deposed, and his son Mohammed Towfiuk Pasha was appointed in his stead by the Sultan, with the approval of the European powers.

Ismail Pasha was exiled to Italy, taking with him his harem and several millions of pounds sterling. It is averred that he has supported in Paris and London the publication of various Arabic journals, one of which *The Khalifate*, has advocated the uprising of the Mohammedan world to re-establish the Arab Khalifate in the true and legitimate succession of the

family of Koreish. That he is regarded with suspicion by the Sultan's government appears from the fact that even his hareem are not allowed to return to any part of the Turkish Empire.

#### Character of the Present Khedive.

II. Opinions differ with regard to the character of the present Khédive Towftuk Pasha. The two European governments most intimately connected with Egypt (England and France) have been on the most friendly terms with him. He is represented as an amiable, somewhat cultivated young man, but lacking the vigor of his ancestors.

Ismail Pasha was always friendly to the American Missionaries, and gave them a valuable property in Cairo, and his son Towfiuk has continued the same friendly policy. Both promoted schools and learning, and gave every encouragement to authors, teachers, and newspaper editors.

Soon after assuming the reins of government, Towfiuk confirmed what is called the "Anglo-French Control," a Financial Board to which is entrusted the entire financial administration of the land of Egypt.

Formerly taxes were collected on the basis of extorting all that the people could possibly pay, even under the lash. The fellahin were ground into the dust, and however great their crops, grew poorer and poorer every year.

Under the "Control," these expenditures have been reduced to a regular sum, taxation adjusted, so that the poor fellah knows exactly what he is to pay, and on payment receives a receipt which protects him from extortion. The viceroy voluntarily surrendered his own private revenues for the good of the country.

The new order of things was a benefaction to the land. Egypt became more prosperous than ever. The common people were protected from the horde of despotic Sheikhs, mudirs, and multezims, and the military and civil employees received regular salaries. There is no doubt that some of the foreign employes of the Control receive very large salaries, but first-class business men of European training could not be induced to live in Egypt on salaries which natives would be contented with. The discharged native employees, and the disappointed local native officials, now prevented from despoiling the people, raised the cry, "the Europeans must go."

#### Reasons for Arabi's Revolt.

In addition to this, certain reforms were introduced into the army, by which the regiments were reduced in number, without diminishing the number of men under arms. This affected several Colonels and superior officers, among whom was one Arabi Beg, a Colonel, and two of his companions, the leaders in the present revolt. After numerous petitions to

his superiors, Arabi was at length allowed to remain in office, but continued discontented, and spread discontent and insubordination throughout the army, which gradually gained the mastery and dictated terms to the Khédive. The military, made up chiefly of fanatical Mohammedans, now began, through a ministry of their own making, a systematic persecution of the European and Christian population in Egypt.

#### **The Real Animus and Design of the Porte.**

III. At the same time, another element began to show itself in Egyptian politics. Arabi, having been raised from the rank of Colonel, or Beg, to that of Pasha, or General, and then made Minister of War, took a course of direct rebellion against the Khédive, which could only be explained by the supposition that he was secretly supported by the Sublime Porte at Constantinople. This was the universal opinion in the East, and it has been confirmed by the confession of Ragheb Beg, bearer of dispatches from Constantinople, and recently arrested by Admiral Seymour.

And this brings us to the most serious and dangerous element in the Egyptian embroglio.

I have already alluded to the usurpation, in 1517, by the Sultan Selim I. of the title and authority of Khalif, or successor of Mohammed. The Khalifate thus passed from the legitimate Arab line of Koreish, the lineal descendants of Mohammed, to a foreign Turkish dynasty. The Arab race have never cordially conceded the legitimacy of the Turkish Khalifate, though compelled by fear of Turkish arms to maintain a discreet silence. But of late, as the military power of the Ottoman Sultans has been so frequently weakened, and province after province has been wrested from their grasp by Christian States, the discontent of the Arab Mohammedan world has begun to express itself in various places and through diverse channels. The old family of the Shereefs of Mecca have been suspected of disloyalty to the Sultan, and of intriguing with the thousands of Meccan pilgrims from all parts of the world in favor of the restoration of the old Arab Khalifate. This state of things threatened the integrity of the Ottoman Empire and the stability of the usurped Khalifate. To counteract this movement, a Pan-Islamic league was formed at Constantinople, whose emissaries were sent to Egypt, Arabia, Tunis, Algiers, Morocco, Syria, and India, summoning all the faithful to rally around the standard of the Khalif of Mohammed, the Sultan Abdul Hamîd Khan, and the fanatical, ignorant populace everywhere hailed the revival of the ancient spirit of hatred to all infidels.

It is now plain from recent revelations, that Arabi Pasha was regarded as a fit instrument for promoting the cause in Egypt. From the moment of his gaining power, a change took place all along the valley of the Nile. Christian employees of the government were discharged and Moslems appointed in their places. The Coptic Christians in Egypt have

from time immemorial filled the posts of scribes, clerks, and revenue officers in every part of Egypt. They have now been removed by Arabi and his party, and Mohammedans have been appointed in their places. The Coptic and other native Christians have been insulted and threatened. Even before the recent open rupture between Arabi and the allies of the Khédive, there had begun all over Egypt a feeling of alarm among the Christians as to the future.

The quasi independence of the Khédive, and the favor with which he regarded European civilization, rendered him rather a hindrance than a help to the Pan-Islamic propaganda. The success of Arabi and his companions in rebelling against the Khédive, and his need of support from Constantinople, rendered him a promising tool of the fanatical party.

These facts should be borne in mind in forming an estimate of the bearing of events in Egypt upon the religious future of the East.

Beginning as a personal act of military insubordination, the movement now allies itself to the most dangerous fanatical elements in the Mohammedan world, proclaims through some of its votaries the *Jehad*, or Holy war against infidels, lets loose the wildest passions, and gives over the land to massacre, plunder, and conflagration.

We have thus three elements: the political design of restoring the prestige of the Ottoman Khalifate, and strengthening Turkish influence in Egypt, the religious idea of a great Mohammedan revival, and the personal ambitious ideas of a fanatical military adventurer.

#### Arabi's "Patriotism."

Arabi Pasha has been represented as a patriot, striving to free his country from foreign rule.

It is a perversion of language to apply the term patriot to such a man. About the time of the Alexandria massacre of June 11 he went to the Mosque in Cairo attended by his followers, and at the close of the usual prayer, said in the hearing of all, "Allah grant me the privilege of seeing the streets of Cairo flow with Christian blood." I was informed of this in Alexandria on June 19th by one who heard the statement from the lips of a person present in the Mosque at the time.

Patriotism, in the common acceptation of the term, is love of one's own country and countrymen. In the Moslem sense it means love of all Moslems and death to all infidels. A Mohammedan patriot is patriotic when burning his neighbor's house and massacring him and his family.

Although there have been noble exceptions to this rule, it is true that Mohammedanism, *when it has the power*, is an intolerant and persecuting faith.

The course of Arabi Pasha in indentifying himself with the lowest fanatical element in Egyptian society, has revealed the hollowness of his claim to be a patriotic friend of his country. The donning of the green turban,

which is worn by the pretended lineal descendants of the prophet, and the long robe which is worn by the ulema, is only an appeal to the superstitious devotion of a semi-barbarous people.

The massacres at Alexandria, Tantah and Ismailiyeh, Monsura and Mehalleh only indicate what may be expected, in case this usurper succeeds in establishing his rule, not only in Egypt itself, but in the adjacent provinces. The success of Arabi Pasha would involve not only the overthrow of established order and good government, the restoration of absolutism and arbitrary rule, the oppression of the poor, and the destruction of the reforms in civil administration, but also the stifling of liberty in the press, and the serious interruption, if not total suppression, of liberty of conscience.

IV. The people of Egypt during the past twenty years have enjoyed a fair degree of liberty to read the Word of God.

Tens of thousands of copies of the Arabic Scriptures have been purchased and read by the Egyptians during this period. The Beirut Mission Press has been taxed to the utmost to supply the demand from Egypt for Bibles, Testaments, and religious, educational, and scientific books in the Arabic language. The Khédive subscribed for five hundred sets of an Arabic Encyclopædia in twelve volumes, now being published by an elder of the Evangelical Church in Beirut. Six hundred copies of a scientific magazine edited by two native tutors in the Beirut College, were subscribed for in Egypt by both Mohammedans and Christians. Nearly all the Arabic journals in Egypt were under the editorial charge of educated Syrian Christian young men.

The mission work of the American United Presbyterian Church was enjoying a remarkable degree of prosperity. The Khédive presented the Mission with a valuable property in Cairo, and its mission at Osyût and vicinity embraced an incipient College, a Female Seminary a Theological School, and numerous churches with native pastors. In all their work, from Alexandria to Thebes they have enjoyed as great protection and liberty as could be expected under Mohammedan rule.

Schools have also been multiplied by the government of the Khédive; and his example in marrying but a single wife has given the people a striking illustration of simplicity in living; one calculated to exert a most wholesome influence in a land whose religion sanctions polygamy and concubinage.

Since the massacre of June 11th, the entire foreign missionary corps, American and English, have been obliged to leave their work in Egypt. The native teachers have been discharged, schools closed, mission property and work abandoned, and the labor of years apparently lost. We say apparently, but the seed sown, the Bibles sold, the youth instructed, the churches formed and the general enlightening influence exerted upon society at large will not be lost, unless the fanatic horde at whose head Arabi has

placed himself, should carry out his principles to their logical conclusion, and literally exterminate the half-million of native Christians in the valley of the Nile.

The success of this military adventurer would be, as far as we can judge, the triumph of barbarism, intolerance, and inhumanity. The success of England would be the re-establishment of good government, protection to life and property, and the triumph of civilization, order, and freedom of conscience. Her cause in this struggle is the cause of humanity and progress, and her triumph will secure protection to the millions of Egyptian peasantry now threatened with a despotism worse than that of the Pharaohs.

V. The most formidable feature in the attitude of Mohammedanism toward Christianity is its alliance with political power. It is essentially a politico-religious system. Its laws are meant for Moslems. Its army is a Moslem army. It is religiously wrong to pay tribute to a Christian, a Jew, or a Pagan. It must rule by a *jure divino*, and if subjected to a Christian government, it loses not only its aggressive power, but its life and energy.

The Mohammedans are beginning to understand that notwithstanding the supposed impossibility of their being subject to non-Moslem rulers, more than two-fifths of their numbers now pay tribute to Christian kings and governments. The number of Mohammedans in the world is 175,000,000. England in India rules over 41,000,000; Russia in Central Asia, 6,000,000; France in Tunis and Algiers, 4,000,000; Holland in Java and Celebes, 23,000,000; total under Christian governments, 74,000,000.

The Pan-Islamic League would fain restore the ancient military prestige of Islam in all these lands, and prevent the progress of Egypt in the path of civilization and liberty. The political triumph of such a faction as that now allied with Arabi Pasha would be a step in that direction; but it is not easy to believe that such a result will be tolerated by Christian Europe.

VI. But there is still another exciting element in the present state of Islam in Egypt.

We allude to the appearance of the *Mûhdi*, or Guide, the Moslem Messiah, in the Soudan.

Mohammedan tradition teaches that the resurrection is to be preceded by eight lesser signs and seventeen greater signs. Among the greater signs are the coming of antichrist, the descent of Jesus on earth, the rising of the sun in the west, the blowing of a cold odoriferous wind from Syria which shall sweep away the souls of the faithful and the Koran itself, and the coming of the Mûhdi or Guide, who shall rule the Arabs.

The name of this Mûhdi is to be Mohammed, and his father's name Abdullah (the name of Mohammed's father), and his grandfather Abd-ul-Motallib (the name of Mohammed's grandfather). Various persons have appeared in Moslem history claiming to be the Mûhdi, and always producing great popular excitement. In the eleventh century a remarkable

movement occurred among the Moslems in India, aroused by the expected advent of the Mûhdi.

The present claimant of the title is a negro Arab sheikh, or chief, of Darfour or Kordofan, in Soudan, named Mohammed Ahmed, who has headed a national movement of the negro Mohammedans to expel the Egyptians from his country. Towfiûk Pasha has sent various expeditions against him for a year past, but thus far without success. He is said to be moving down the Nile Valley, some 1400 miles south of Cairo.

The Sultan of Turkey has pronounced him a false Mûhdi, and he is generally so regarded in Syria and Asia Minor. It is not unlikely that Arabi would like to join forces with him against the Khédive, even though he thus destroyed Egyptian rule in Central Africa, and rolled back the tide of barbarism upon that vast territory, just beginning to escape from the curse of the slave trade and to feel the benefits of orderly government.

Another pretender to the office of Mûhdi appeared in Tunis about the time of the French invasion; but perhaps the most formidable claimant is a man named Mohammed ibu Abdallah, ibu Abdul Motallib, of the family of Koreish in Mecca, who is of the prophet's family and has the exact name required in the expected Mûhdi. About a year since his followers rebelled against the Sultan's troops, and for a time the Holy City was threatened with destruction.

The appearance of these various claimants to the office of Mûhdi keeps the Moslem world in a state of perturbation. Thinking men among them despair of their faith, and feel that the Mohammedan nations are falling gradually and inevitably under Christian rule.

The position of the Sultan is one of extreme difficulty, for it is impossible to reconcile the Ishmaelitic and barbarous features of Mohammedan law and polity, with modern civilization.

The duty of the Christian Church in the present crisis in Mohammedan history is plain. It is a time for united prayer and united effort for the salvation of these benighted millions of our fellow-men.

Christian England stands committed before the civilized world to restore order, security, and good government to distracted Egypt; and as executing a police mission in the cause of common humanity and for the best welfare of the Egyptian people themselves, she deserves the sympathy of all enlightened people.

But while we may sympathize with the cause of civilization, *our* weapons are not carnal weapons. We, as Christian churches, have undertaken a crusade of love and peace to the Mohammedan world. Our weapons are the Arabic Bible, which is already in the hands of many of the Mohammedan people throughout Western Asia and Northern Africa, and the preached Gospel of Christ, the school, the college, and the press.

It is a time for prayer for the existing missions in Turkey, Syria, Palestine, Egypt, and India. We should rear a barrier of Christian missions



safe nurse," Paul looked up and saw the heavens opened, and the myriad stars, in their enormous distances and unchanging order, declared to him an Eternal Power which held them all in the hollow of his hand. The dying day spoke across that cave of darkness, and uttered speech to the approaching dawn, and night showed knowledge of the mysteries of creation to the next night which was to arrive. And so, in all ages, Nature has spoken of God to the human soul. "All things," said Thales, "are full of God." Anaxagoras said: "A disposing mind is the cause of all things." "As our minds govern our hodies," said Socrates, "so the mind of God governs the universe of things." Plato taught that the Supreme Architect by uniting external ideas to a material substance produced the visible world. "The Divine reason," says Seneca, "inheres in the whole universe, and in all its parts, and in the Author of all things." Those who have lifted their eyes above what is changing and temporary have always seen God above all and through all and in all. Some have regarded God chiefly as "above all things"—governing the world from the outside, like a King. Others have conceived of him mainly as "through all things and in all things"; as a pervading intelligence. But now we have learned to regard God as above Nature in its cause and origin, yet not outside of it; as within Nature as its perpetual life, but yet as distinct from Nature.

And what do you see and learn of God in these contemplations of Nature?

First we see boundless wisdom, intelligence everywhere adapting means to ends. Not a little plant, not a little insect but shows in its organization a thousand adaptations of organ to organ, and all to its environment, so that if one of these correlations should fail, the creature must perish. And myriads of these plants and animals exist, and all exist in harmony with the air they breathe, the water they drink, the organic matter which feeds them, the temperature which surrounds them. Without these innumerable adaptations, life on our planet would cease.

Consider, for instance, the function of water. The sea pumps it up forever, as invisible aqueous vapor from the ocean. By that process it is distilled, and leaves behind the salts which it held in solution. The steady currents of air carry it over the continents. It meets counter-currents; it strikes mountain-ranges, and descends in rain and snow. It makes its way underground in hidden veins, it breaks out in springs, rushes onward in the brooks through sunlight and shadow, spreads itself abroad in lakes and floods, leaps over rocks in cataraacts of foam, and makes broad river highways through every continent to bear the produce of the soil from land to land. It distills every night, in soft dews, feeding the roots of plants; it falls in life-giving showers and causes grass to grow for cattle, and

herb for the service of man. And having fulfilled its function of use, it adds to this a mission of beauty. It makes the fair cloud-scenery of the heavens, the dark rolling waves of the nimbus below, and the light feathery cirri of the upper sky. A pavilion of gorgeous beauty hangs about the rising sun; a thousand little rosy clouds, like cherubs, float above his luminous approach. He covers half the sunset sky with showers of green and yellow, with soft tints of tender green, with purple splendors, and burning gold. Then what beauty is offered us in the vast multitude of laughing waves on broad ocean, or in the placid mirror of the lake surface, reflecting every old gray cliff and hanging vine; the ravine where the ascending mists from a falling brook clothe the sides with thousands of wild flowers, mosses and ferns. If God had omitted water when he made the world, though he might have made our bodies capable of living without it, yet how much we should have lost. Our great mathematician, Professor Pierce, says: "One drop of water is loaded with enough electricity to charge a thundercloud, and it is a type of infinite beauty when it transforms sunlight into a rainbow; it embodies a father's love as it descends on grass and flower; and by its curious constitution it represents an inexhaustible knowledge. It is well worthy to be the vehicle of a heavenly baptism."

Consider, also, the wonderful correlations of animal organization, and especially of the human body. In the body are three distinct systems, in perfect unity and interdependence. The first development in a chicken's egg shows three parallel lines. One of these becomes a tube, and is the beginning of the blood system. At first we see in it a little wave-movement of the blood, backward and forward. This finally develops into the system of arteries and veins, which pour the blood into the lungs to be oxygenized, and then send it to all parts of the body to carry material to repair and rebuild the parts which are forever decaying and forever renewed. Like an express company, the arterial system sends little packages to be left at every part of our body—bony matter, nervous tissue, substances for the teeth, the nails, the eyes, and the hair. No mistake is ever made, no package left at the wrong door. You do not wake up in the morning and find the color of your hair and eyes changed in the night. Of the method by which this is done we have not the smallest conception.

The second line in the egg develops into the muscular system, including bones and nerves. By a mysterious process, the determination of the will proceeds from the brain through the nerves to the muscles. I am writing a book. My thoughts come to me from I know not where. They seem

## THE RELIGION OF NATURE.

BY JAMES FREEMAN CLARKE.

THE Apostle Paul, in a famous text, teaches the truth of what may be called natural religion, or the religion of Nature. He declares that a Divine Power is clearly seen in the "things that are made," i. e., the outward universe. He affirms this to be a creative power—"being understood by the things that are made"—and that this power so seen and known is infinite, and therefore supreme—the "eternal Power and Deity."

Paul saw this, and saw it clearly. He looked at Nature, and saw God. He did not see a mere machine, grinding out results blindly, but behind the vast *neous* of the universe he beheld infinite wisdom and infinite love. When the coming of day was welcomed by the glad melody of hundreds of little birds, saying in their sweet voices, "Day is coming back—how glad we are!" Paul heard that morning music as we hear it, but it led his thoughts up to him who made the little birds and gave them their song. When the vast shadow of the earth rose toward the heavens and spread a covering of darkness and quiet over the face of the world, so that birds and beasts and men might rest in gentle sleep, "Nature's

to drop into my mind from some higher sphere. By an effort of will I select some and reject others. I hold myself to my subject, and cause the story or poem or sermon to unfold toward a certain pre-arranged end. Meantime, I am also selecting words, choosing language, going down into the depths of memory to find some illustration of my theme. Years ago, perhaps, I met with an experience, or read a book. From the abysses of the past comes the long-forgotten adventure, a fact which I had not thought of for years. It is a very easy thing to say "I recollect that on one occasion"; "I remember this, or that." But what a mystery is memory! You are trying to recollect something; that is to say, you know there is something in your mind, but do not know what that something is. Like a diver in Indian seas, seeking pearls, you go down, down, down, and at last lay hold of what you wish, and bring it to the surface. Then comes the process of transferring your thought to paper. This invisible thought, by some wonderful process, is conveyed by the nervous fluid to your hand and pen, and at last appears outwardly in black letters on a white surface. How strange is this whole transaction, and how wholly inexplicable by any mechanical theory of mind.

The third division of animal organization is the nutritive system—that curious laboratory by which food is changed into the substance fitted to build up the body. Why we should have been made so, we cannot tell. We only know that this nutritive system runs through the whole organic world. Animals, even down to the smallest, must be fed, or they die. Trees and plants must be fed, or they die. But everywhere food is provided. From the whale rolling his huge hulk in Northern seas to the coral animalcule and the microscopic infusoria, all have their appropriate nourishment provided for them. "These all wait on thee, and thou givest them their meat in due season—thou openest thy hand, they are filled with good." Fifteen thousand feet below the surface of the ocean fishes have recently been found nearly all mouth and stomach. One great law of supply and demand runs through creation.

Thus behind all Nature we find foresight, arrangement, method, order, law; in other words, an all-pervading intelligence. By a law of the human mind, whenever we see adaptation we infer design. Nature is filled with adaptations; hence we cannot help inferring design.

Some years ago, in a gravel belonging to a geological epoch in which no trace of man had ever been found, some stone tools were discovered, adapted to the processes of cutting, hammering, grinding. These adaptations were held to imply designs; therefore it was concluded that human beings must have existed at that period. So inevitable is the working of this law.

But, it is said, Darwin has disproved this argument, and shown that intelligence is not needed to account for all these adaptations, but only the law of heredity, variation and natural selection. By the working of these three principles all the organic world has been developed. Granting the truth of Darwinism, how far does it go? Only to show how, with given assumptions, things may have come. No doubt the process of evolution runs through all Nature. No animal, no plant but has been evolved from an egg or a seed. But before it can be evolved it must be involved. An eagle cannot come from the egg of a duck, or a palm tree from an apple seed. And if the universe has come from a gaseous nebula, everything now in the universe must have been potentially present in that nebula, as the oak is potentially present in the acorn.

The old theology placed God outside of the world, as an architect working on some pre-existing material. All modern theology tends to conceive of him as forever present in every part of the creation, guiding, directing, sustaining all things. We are coming more and more to feel that divine presence around us and within us. We say, with Thomson:

"These, as they change, Almighty Father, these  
Are but the varied God; the rolling year  
Is full of thee. Forth in the flowery spring  
Thy heanty walks, thy tenderness and love;  
Then comes thy glory in the summer sun,  
Sending its influence through the swelling year.  
Thy honny shines in autumn unconfin'd,  
And sheds a common feast for all that lives."

And so Milton, in his majestic "Hymn to Nature," brings into the universe a divine presence. But, even more than these, Wordsworth may be considered the inspired worshiper of God in Nature. Wordsworth tells us that he owes to Nature:

"In hours of weariness, sensations sweet  
Felt in the blood, and felt along the heart,  
And passing even into the purer mind  
With tranquil restoration.  
And that blessed mood  
In which the burden and the mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world  
Is lightened—a serene and blessed mood,  
When, with an eye made quiet by the power  
Of harmony, and the deep power of joy,  
We see into the life of things."

Such is the religion of Nature. It is the sense of a divine presence in the order, beauty, and blessedness of the world; of an all-pervading life; of a perfect and unchanging Providence, which guides all events onward to their highest issues. Without this sense of God in all things, science is a dead law, art is trivial, and even an inspired religion would lack an element of majesty and serenity. This feeling of God in Nature inspires the soul with calm, lifts it into communion with things unseen and eternal. It makes all of life ideal, filling it with an undertone of deep music, which cheers and strengthens the heart.

BOSTON, MASS.

*The knowledge of God  
may be had  
I Inferentially &  
II Experimentally.  
I Inferential knowledge is had  
from  
(1) Natural History  
(2) Human History  
The knowledge so accessible to  
every man furnishes the demand  
for experimental knowledge &  
leaves man without excuse for  
not having it.*

HE INDEPENDENT  
[August 26, 1886

### Editorial Notes.

PAUL, in the first chapter of his Epistle to the Romans, refers to God as manifested to the human race simply by the works of his power, and, of him as thus seen, says: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." On this ground he infers that the heathen who know nothing of the Bible "are without excuse" for their gross idolatry and the immorality of their practical lives. "That which may be known of God" by the things that are made, makes it their duty to have this knowledge; and if they fail to gain it, the fault is their own; and, although in these circumstances they will at last be judged without the written law, and according to what they had, and not according to what they had not, still "they are without excuse." They are not irresponsible idiots, but sinners against God under the light of nature. This light discloses "the invisible things" of God, "even his eternal power and Godhead." It is sufficient for this purpose; and no one, whether in heathen or Christian lands, if possessing the ordinary endowments of human nature, can put himself at the level of a brute, and absolve himself from the obligation to know God as thus disclosed, and, having this knowledge, to worship and obey him. The light of Nature cannot innocently be defied or disregarded. God himself is the author of Nature, and through it reveals his own existence, and holds men responsible for the right and proper use of the light thereby furnished. The fool cannot get rid of this responsibility by saying in his heart: "There is no God." Our faith does not put God on the throne, and our want of faith does not dethrone him. He is on the throne, whether we believe it or not, and entitled to our homage and obedience, whether we render the same or not. No attitude of our minds in respect to him can change our relations to him, or vacate his claims upon us. The atheist who denies the existence of God, and, in so doing, destroys in his own mind all the foundations of religion, is not simply one who holds an incorrect opinion, but is also a moral being who is responsible for that opinion, and who, by having it, is a sinner against God. His guilt, in part, consists in thinking as he does. He has no right, as it respects God, thus to think. Such is the principle which the great apostle to the Gentiles assumes in respect to God as manifested "by the things that are made."

AN UNWRITTEN CHAPTER.

A LECTURE.

BY PRESIDENT WM. F. WARREN, D.D., LL.D.,  
OF BOSTON UNIVERSITY.

A FEW evenings since, as I was walking up one of the main streets of Tokio, I encountered an experience not soon to be forgotten. My companion, who was the American Minister to the Mikado's court, was pointing out to me at a considerable distance a large hall, called the Meiji Kusaido, and explaining that though now belonging to the Government, it was originally built in a spirit of opposition to Christian missions, and was designed to be a kind of headquarters for all who wished to rehabilitate the old religions, or in any way to oppose the spread of the Christian faith. While he was narrating some incidents connected with it we came nearer and nearer, but soon found our further progress blocked by an altogether unprecedented crowd of people, evidently made up of the most diverse nationalities. It filled not only the approaches to the building, but also the whole street for some distance in front and on either side. Upon inquiry we learned that a convention of quite unusual interest was in progress, and that all these people which the building could not contain were waiting to learn what they could of the progress of the deliberations within. One man kindly showed us a copy of the call under which the convention had been brought together.

At its top I read these words: "World's Convention for the Definition and Promulgation of a Perfect and Universal Religion."

The provisions under which the delegates were to be appointed and the Convention organized were carefully drawn and admirably adapted to secure a most weighty and representative body. Nearly every religion and sect I had ever heard of—except the Christian—was named and provided for.

Of course I was at once intensely interested to see so rare a body—the first of its kind in the history of the world. But the crowd was so dense I was almost in despair. Fortunately, in our extremity two stout policemen recognized my companion; and, knowing his ambassadorial character, undertook to make a way for us and to bring us into the hall. The struggle was long and severe, but at last our faithful guides succeeded in edging us into an overcrowded balcony to a standing place, from which nearly the whole body of the delegates could be seen. Never can I forget that many-hued and strangely clad assembly. Nearly every delegation had some sacred banner or other symbol by which it might be distinguished.

In the center of the hall was the yellow silken banner of the Chinese dragon. On the left I saw the crescent of Islam; on the right the streamers of the Grand Llama of Thihet. Not far away was the seven-storied sacred umbrella of Burmah, and beyond it the gaudy feather-work of a dusky delegation from Ashantee. In one corner I even thought I recognized the totem of one of our Indian tribes of Alaska. On the program there were five questions, each evidently framed with a view to make its discussion and answer contribute toward the common end—the definition of a perfect and universal religion. The first read as follows: "Can there be more than one perfect religion?" The opening of the discussion of this had been assigned to a great Buddhist teacher from Ceylon. The second

question, to be opened by a Mohammedan, was: "What kind of an object of worship must a perfect religion present?" The third was assigned to a Taoist, and was thus formulated: "What must a perfect religion demand of and promise to the sincere worshiper?" The fourth, assigned to a Hindu pundit, was the following: "In what relation must the divine object and the human subject stand to each other in a perfect religion?" The fifth and last question read: "By what credentials shall a perfect religion, if ever found, be known?" The honor and responsibility of opening this last and highest of the proposed discussions was reserved to the official head of the Shinto priesthood of Japan, the highest representative of the ancestral faith of the Empire.

As soon as my friend and I could get our hearings, we were pleased to find that only one of the questions had been discussed and acted upon by the Convention before our arrival. We were told that the assembly had been opened by the President designated in the call, and that nothing on earth was ever more impressive than the three minutes of silent prayer which followed the uplifting of the chairman's hand and eye. After this there had been a brief address of welcome from the committee of arrangements, a few words of thanks from the President in response; then a short opening address by the President, and the introduction of the distinguished Buddhist representative from Ceylon, who was to discuss the question: "Can there be more than one perfect religion?" To a Buddhist, there could be, of course, but one answer to this question, and that a negative. But he argued it—as our informants told us—with wonderful tact as well as power. He kept the qualification "perfect" so prominently before his hearers' minds that, however accustomed any of them might be to think and say that there may be and are many good religions, none could fail to see that of perfect religions there could be but one. He also carefully abstained from identifying his own system with the perfect religion, and thus avoided the mistake of exciting the jealousy of rival religionists. So complete had been his success that, after a short discussion, in which several very diverse speakers participated, a venerable Parsee had moved, and just before our arrival the Convention had unanimously adopted, the following resolution: "Resolved, that in the opinion of this World's Convention there can be but one perfect religion."

While we were getting hold of these facts we lost the president's introduction of the second preappointed speaker. We soon learned, however, that he was the senior moulvie of the great Mohammedan University at Cairo, a school of Islam in which there are all the time about ten thousand students in preparation for the duties of public religious teachers and chanters of prayers. His piercing eye and snow-white beard and vigorous frame would have made him anywhere a man of mark. Seated, after his manner of teaching in the mosque, upon a low bamboo frame, clad in his official robe, he looked like a resurrected Old Testament prophet—an Isaiah in living form before us. At first I wondered if he would be able to speak to so modern a question as the one assigned him: "What kind of an object of worship must a perfect religion present?" Time would fail me were I to attempt to report with any fullness his rhythmic speech. It was Oriental through and through—quaint, poetic, full of apothegms, proverbs,

in view of what we may know of God differently, we are bound to become acquainted with him personally & experimentally. The Conditions of the Experiment Knowledge are  
 (1) Whole hearted search.  
 (2) Believing Prayer  
 (3) Obedience in all things to light possessed.  
 When the conditions are fulfilled God manifests himself spiritually to our own spirits.

This same principle applies with equal force and in some respects with greater solemnity, to God as manifested by a supernatural revelation. The Bible assumes for itself a divine authorship, just as it assumes such an authorship for the works of Nature, and locates this authorship in one and the same God. And although it does not ask for faith without evidence, it nevertheless assumes the sufficiency of its own evidence to create the obligation of faith and make it a duty; and, hence, in the name of God and by his authority, it commands men to believe, as well as to obey when they have believed. The prophets, and the apostles, and Christ himself, assuming to be messengers from God, treated those to whom they spoke as under obligation to receive the Word of God from their lips, and denounced his wrath against those who refused to accept and obey their message. Their theory was not that the obligation of obedience would exist provided that faith previously existed, but that it would exist whether men believed or not. The Gospel of Jesus Christ was in their view, "the glorious Gospel of the blessed God"; and it was not optional with those to whom it was presented, whether they accepted it or not, in the sense of not contracting guilt if they did not accept it. It was their duty to accept it, and upon the evidence with which it was accompanied and by which attested. The fact that they did not deem the evidence sufficient did not cancel this duty. God himself is the judge upon this point. The evidence which he has been pleased to furnish is that which man is bound to regard as sufficient for all the purposes of his own action; and if, with this evidence before us, we disregard it and refuse to believe, then, like the heathen under the light of Nature, we shall, according to the Bible, be "without excuse." Our unbelief will be treated, not as a misfortune, or an inevitable necessity, but as a sin against the God of the Bible. God in Nature commands men to believe as well as to do; and God in the Bible also commands men to believe as well as to do; and to disregard his view in either case, for any reason, is to subject one's self to his wrath. Infidels and cavilers would do well to hear in mind this solemn thought.

parables—but it conclusively answered the question. He made even the feather-decked gree gree worshippers of Western Africa see that a god who knows much about his worshiper, and can do great things for him, is more perfect than a god who knows little and can do but little. Then, arguing up and up, he made it plain to every intelligence that a perfect religion necessarily demands a god possessing all knowledge and all power. It becomes a perfect religion only by presenting to the worshiper as the supreme object of obedience, love, and service a perfect being. He showed also that perfection in an object of worship required that it be a living object, that it have intelligence, rational feelings and purposes; in a word, that it possess real and complete personality. It must be possible to address him as a personality. He needs to be in every place, to be before all things, in all things, above all things. Limit him in any respect, and the religion you present becomes less than perfect.

This was the thought stripped of all its weird and ornamental adornments. But as he expanded and enforced it his eye kindled and his chant-like speech rose and fell, and rose and fell until we hardly knew whether we were in the body or out of the body, so wondrous was the spell wherewith he had bound us. He was followed by an eloquent representative of the Brahmo Somaj, and he in turn by a Persian Babist, both of whom argued in the same line with such effect that when a picturesquely turbaned representative of the religion of the Sikhs gained the floor and moved that it be the sense of the Convention that a perfect religion must present a perfect God, the whole vast assembly was found to be a unit in affirming this grand declaration.

Next, of course, came the third question: "What must a perfect religion demand of the sincere worshiper, and what must it promise to him?" To open its discussion the appointed Taoist teacher was politely introduced. As his noble form advanced quietly to the front of the platform, in the costume of a Chinese mandarin of the highest rank, it was at once evident that the better side of Taoism was to be represented—the ideas of Tao-teh-king, and not the superstition and jugglery of modern popular Taoism.

He began by saying that it seemed proper for him to start out from the point where the preceding discussion had stopped, the Convention having already voted that there could be but one perfect religion, and that this religion, in order to be perfect must present a perfect object of worship. With both of these propositions he said he was in full accord, provided only that it be constantly borne in mind that the whole discussion related to a purely abstract or hypothetical question. "Now," said he, "if a man really had a perfect object of worship, it is plain that his duty toward it would be very different from that he owes to any of those finite and limited and imperfect divinities which we and our fathers have been accustomed to worship. Our duties to these, and their duties to us, are more analogous to our duty to observe courtesy toward our fellowmen and kindness toward those below us. The moment we picture to our selves a perfect God, the maker, upholder, and governor of all things, lord even of the celestial and terrestrial spirits whom we are in the habit of worshipping, that moment we see that the worship of such a being would of necessity be something very different. As giver of all our

powers and possibilities, he could justly demand that we employ them all for the accomplishment of the purpose for which he gave them. Indeed were he a perfectly rational being it would seem impossible that he should require less

"On the other hand, such a being would of necessity possess both the power and inclination to give to his sincere worshiper the perfect fruit of genuine piety. This can be nothing less than perfect virtue, and even exquisite delight in virtue. In a perfect piety all self-conflict, all internal resistance to good, all self-will must be absolutely and totally eliminated. All fear—even of that perfect being—would have to be absent; nay, it would have to be transmuted into eager, unintermittent love. On the other hand, how unutterably would a perfect object of worship love and bless a perfectly sincere worshiper."

After many other touching words, particularly upon the woeful contrast between the ideal and the actual in life, and upon the arduousness of the struggle for virtue under every religion, he closed by submitting the following proposition for the further consideration of the convention: "Resolved, that a perfect religion will have to demand of man a perfect surrender of will and life to a perfect object of worship, and will have to promise him a perfect freedom and satisfaction in the life of goodness."

A Sufi from Ispahan, a Theosophist from Bombay, and various other speakers followed, all very nearly agreeing with the first, but some of them preferring a different wording of the resolution. Various amendments were proposed and discussed, until at length the following substitute was offered: "Resolved, that if a perfect religion were possible to imperfect men, it would require of the worshiper a perfect devotion to a perfect God, and would demand of the perfect God a perfect ultimate beatification of the worshiper." This was unanimously and even enthusiastically adopted.

Question four was now in order.

The president arose and said: "The fourth question reads as follows: 'In what relation must the divine object and the human subject stand to each other in a perfect religion?' The discussion of this question is to be opened by one who has himself oftentimes been the recipient of divine worship, and who represents an ancient and powerful priesthood believed by millions to be a real embodiment of the one Divine and Eternal Spirit. I have the honor to present to the Convention the venerated head of all the sacred houses of the Brahmans in the holy city of Benares." Calm as his own imposing religion, yet keener than any who had preceded him, the Hindu addressed himself to his allotted task. For twenty minutes he held every eye and commanded every mind. How shall I give you any conception of that captivating discourse? The following is but the barest thread to intimate the great truths touched upon by his master hand.

He began by saying that *some* personal relationship between the worshiper and the worshiped was necessarily involved in the very idea of worship. In this act the worshiper is thinking of the object of his worship, otherwise he is not worshipping. So the being worshiped is thinking of his worshiper, otherwise he is not receiving the worship. Here then, is mutual, simultaneous thought. Each has a place in the consciousness of the other. To this extent they possess a common consciousness. In this fellowship of mutual thought they are mutually related; by it they are vitally and personally connected. This connection may, of course, be

of two kinds. If the God is angry with his worshiper, or the worshiper with his God, the relationship is one of hatred and antagonism. If, on the other hand, it is a relation of mutual inclination, the man sincerely seeking to please his God, and the God sincerely seeking to bless his worshiper, it is, of course, a relationship of amity, of good fellowship, of mutual love. But all religions agree that the first of these relationships, that of enmity and estrangement, is abnormal—one which ought not to be. All religions aim to remove and to transform such a relationship wherever it exists. It is, therefore, plain that the perfect religion, if there be one, must require and make the personal relationship between the worshiper and the worshiped a relation of mutual benevolence—a relation of mutual love. Nowhere can there be a perfect religion if the man do not sincerely love his God, and if the God do not sincerely love his worshiper.

Here the speaker raised a most interesting question as to degree. To what extent ought this love to go? There could be but one answer. In a perfect religion the love of the worshiper for the worshiped must, of course, be the strongest possible, particularly as the worshiped is himself all-perfect, and hence all-worthy of this love. So, on the other hand, the love of the worshiped toward the worshiper ought to be the very strongest possible. What, then, is the strongest possible love which the divine can bear to the human, and the human to the divine?

I cannot enough regret that my limits compel me to suppress his discussion of this pregnant question. I can only say that from point to point he carried the convictions of his vast audience until he had triumphantly demonstrated three far-reaching propositions:

1. That the ever higher and more perfect devotion of a worshiper can never reach its supreme intensity until he is ready and even desirous to merge his very will and life and being in the will and life and being of the all-perfect object of his worship.

2. That the gracious disposition of the object worshiped toward the worshiper can never reach its supreme intensity until the worshiped being is ready and desirous to descend from the divine form and mode of being, and in an avatar of compassionate love take on the form and limitations of his human worshiper.

3. That in a perfect religion the human subject and the divine object must be set in such relations that it shall be possible for God to become a partaker of human nature, and for man in some sense to become a partaker of the divine nature. Profound was the silence which followed this wonderful discourse. The first to break it was a professor in the Imperial University of Tokio, a man who, though of European birth, was in complete sympathy with the purposes of the Convention. After highly complimenting the Brahmin speaker, he said that he himself had long been an admiring student of India's sacred books. With the permission of the Convention he would like to recite a few lines from one of them, the "Isa Upanisad," which seemed to him admirably to express the true relation subsisting between the worshipping soul and the Infinite. He then gave the following:

"Whatever exists within this universe  
Is all to be regarded as enveloped  
By the great Lord, as if wrapped in a vesture.  
There is one only being who exists  
Unmoved, yet moving swifter than the mind;

Who far outstrips the senses, tho' as gods  
They strive to reach him; who, himself at rest,  
Transcends the fleetest flight of other beings;  
Who, like the air supports all vital action.  
He moves, yet moves not; he is far, yet near;  
He is within this universe. Who'er beholds  
All living creatures as in him, and him—  
The universal spirit—  
Henceforth regards no creature with contempt."

"Now here," continued the professor, "here we have the true conception admirably expressed. Because the universal spirit is in all things, even in the worshiper, and, on the other hand, all things, even the worshiper, are in this universal spirit, it is more than possible—it is inevitable—that the divine should have participation in the human, and the human in the divine. Few of the great religions of the world have failed to recognize in some way this basal truth. Even the Shamans of the barbarous tribes claim to exercise divine powers only when personally possessed of divine spirits. In Thibet, the faithful see in the distinguished head of their hierarchy, the Dalai Llama—with whose presence we to-day are honored—a true divine incarnation. For ages here in Japan the sacred person of the Mikado has been recognized as a god in human form. The founders of nearly all great religions and states have been held to be descendants, or impersonations, of the gods. In like manner, the apotheosis of dying emperors, Romans and other, show how natural is the faith that good and great men can take on the nature and life divine. Ask India's hundreds of millions. They all affirm that every human being may aspire to ultimate and absolute identification with God. The even more numerous followers of the Buddha hold that, in his enlightenment, Sakya Muni was far superior to any god.

"Now, if such are the conceptions of the actual religions, how certain is it that the ideal, the perfect religion, must provide a recognition of them. I move you, Mr. President, that the propositions of our Brahmin orator from Benares be adopted as the voice of this Convention." No speaker appearing in the negative, the motion was put and carried without dissent.

Thus, with astonishing unanimity, the assembly had reached the final question upon the program: "By what credentials shall a perfect religion be known?"

Intenser than ever grew the interest of the delegates. On the answer to this question hung all their hopes as to any practically useful outcome from the holding of this great Ecumenical convention.

Doubly intense was the interest of the on-looking Japanese; for here, in the presence of the world's religions, the highest and most authoritative religious voice of their Empire was now to be heard. Breathless was the entire throng as the speaker began:

"Hail to the Supreme Spirit of Truth! Praise to the Kami of Kamis—the living essence of the everlasting, everliving Light.

"Why are we here, brothers from all climes, why are we here in serious search for the one true and perfect way? It is because He, in whom are all things, and who is in all things—as sang that Hindu poet—is yearning with ineffable affection to be known of us, his earthly offspring, and to know us as his own. Only lately have I learned this secret. Only since my invitation to address this World's Convention have my eyes been opened to the blessed truth. Never before had I been led to meditate upon the necessary implications of a religion absolutely perfect. In

preparation for my question I was compelled thus to meditate. Scarce had I addressed myself to my task before I began to see what you have seen, and to lay down the propositions which you to-day in due succession have been laying down. I could not help discerning that there can be but one religion truly perfect; that a religion can never be perfect unless it present a perfect God; that no religion can be perfect which does not deliver man from sin and death, and dower him with pure and everlasting blessedness. I could not help perceiving that no religion could ever claim perfection in which any gulf is left unbridled between the worshiper and the object of his worship. Oppressed and almost overwhelmed by these great thoughts, convinced that there was no such perfect religion in existence, nor any credential by which it could be known, I was yesterday morning alone in a favorite hermitage by the sounding sea near Yokohama. The whole night I had passed in sleeplessness and fasting. No light had dawned upon my mind. To cool my fevered brain I strolled upon the sea-shore, up and down, and listened to the solemn beating of the billows on the sand. Here, in one of my turns, I fell in with a stranger—a sailor fresh from his ship. In conversation I quickly learned that he had followed the sea from early life, that he had been quite round the world, and had seen more wonders than any man it had ever been my fortune to meet. Long time we talked together of lands and peoples underneath the world, and all around its great circumference. Repeatedly I was on the point of opening my heart to this plain man, and of asking him whether in all his world-wide wanderings he had anywhere found a religion more perfect than that of our ancestors. Every time, however, I checked myself. I was confident that he would not long remain in ignorance of my character and office; and how could I, chief priest of my nation, betray to him such doubt as this my question would imply? I was too proud to place myself in such an attitude of personal inquiry. And yet perpetually this thought recurred: This man has seen cities and mountains, and rivers and peoples which you have never seen, and you feel no humiliation in being a learner in these things—why hesitate to ascertain if in religion he may not equally be able to give fresh light and information? At last I broke my proud reserve, and said: 'You must have seen something of the chief religions of the whole world as well. Now, which among them all, strikes you as the best?'

"'I have seen but one,' was the laconic reply.

"'What mean you?' I rejoined. 'You have told me of a score of peoples and lands and cities whose temples you must have seen, and whose rites you must have witnessed.'

"'There is but one religion,' he repeated.

"'Explain,' I demanded of him again.

"'How many do you make?' he said, evading my question.

"I paused a moment. I was about to answer: 'At least a larger number than there are of different tribes and peoples'; but in my hesitation I was struck by the strange agreement between his enigmatic utterance and my own previous conclusion that there could be but one perfect religion. Someway I yielded to the impulse to mention the coincidence. 'Do you mean, I asked, 'that there can be but one religion worthy of the name?'

"'Mysacrifice of pride had its reward. It won an answering confidence, and unsealed the stranger's lips.

"'Have you time,' he said, 'to hear a sailor's story? More than sixty years ago I was born in a beautiful home hard by the base of our holy mountain, the Fusijams. This very evening I start to visit the scenes of my boyhood, after an absence of more than forty years. My father and mother were persons of deep piety, and from the first had dedicated me, as their first-born, to the service of the gods. At an early age I was placed in the care of a community of priests, who kept one of the chief shrines of my native province. Here I was to be trained up for the same holy priesthood. For some years I was delighted with my companions, with my tasks, and with my prospects. But at length, as I grew more and more mature, and as my meditations turned oftener upon the mysteries of the world and of life, an inexpressible sadness gradually mastered me. I shrank from the calling to which I had been destined. I said to myself: 'How can I teach men the way of the gods, when I know it not myself?' How long have I yearned to find the way of peace and the way of virtue. How long have I cried unto all the Kami of Heaven and all the Kami of earth to teach it me. Yet even while I see the good I love that which is not good. I do myself the things which I condemn in others. I teach others to be truthful, but before an hour has passed I have lied to myself, have done or said what I had promised myself I would not. I love myself more than I love virtue, and then I hate myself because I love myself so well. I am at war within. Oh! who shall deliver me, who can give me peace? As time passed on I became more and more the prey of this consuming melancholy. The time was at hand when my period of penitence was to end and I was to be given the dignity of full admission to the sacred priesthood. The night before the day appointed for the ceremony my agony was too great for human endurance. Under the friendly cover of the darkness I fled from the sacred precincts of the temple, fled from the loving parents and friends who had come to witness my promotion. A wretched fugitive, I arrived at this very port which now stretches itself out before our eyes. Here I shipped as a sailor and sought the uttermost parts of the earth. Years on years I kept to the high seas, always choosing the ships which would take me farthest from the scenes with which I had become familiar. All great ports I visited, many a language I learned. Steadily I prayed the gods sometime to bring me to some haven where I might learn the secret of a holy peace within.

"At last one day—I can never forget it—in a great city many a thousand miles toward the sunrise, a city which is the commercial metropolis of the greatest Republic in the world, I was pacing, heavy-hearted, up and down a massive pier at which lay vessels from many a nation. The wharves were perfectly quiet; for it was a holy day. I was sadder than usual; for I was thinking of my useless prayers. I was saying to myself: I am as blind as ever; as much at war within. So many, many years have I prayed and waited and waited and waited. The gods have neither brought me to the truth, nor the truth to me. In my bitterness I said: 'The gods themselves are false! men's faith in them is false! There are no gods; there can be none. They would have some compassion; they would regard my cries.' Bursting into tears, I sobbed out: 'I cannot live in such a world! I cannot live! Let me but sink in death's eternal night!'

And, as I sobbed out the bitter cry, the rippling water at the dock sparkled in my eyes and seemed to say: 'Come! Come! One brave leap only, and I will give thee peace!'

"Just then a handsome stranger, arrested, perhaps, by my strange behavior, stopped, in passing, and spoke to me. In words of tender sympathy he asked my trouble.

"Too weak to resist, I told him all. How beamed his face with gladness! 'Come with me,' he said: 'This very day your year-long prayers are to be answered.' I followed, and a few rods distant he showed me what I had never seen before, a floating temple which he had in charge. It was dedicated, I was told, to the great God. And when I asked which great god, the priest of the beaming countenance said: 'Have you never heard of the great King above all gods?' Then he brought out a holy book and read to me these words: 'O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God and a great King above all gods. In his hand are the deep places of the earth; the strength of the hills is his also. The sea is his and he made it, and his hand formed the dry land. O, come, let us worship and bow down, let us kneel before the Lord our Maker. He is our God, and we are the people of his pasture and the sheep of his hand.'

"Then this strangely joyful man—Hedstrom was his name—told me that this great God did truly care for every man who truly yearns for inward peace. He said that he was a rewarder of all who diligently seek him, that he so loved the world that he gave his only begotten Son for the saving of all who want to be saved from sin, from self-condemnation and despair. He assured me over and over that this divine Son was both able and willing to save to the utmost all who came unto God through him. I could hardly believe such tidings. I said, you mean that all your countrymen who thus come to your patron God may find peace and divine favor? 'No,' he responded. 'I mean all—mean you—mean everybody whom this great Being has made to dwell on all the face of the earth; for, as the Holy Book says, there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him, for whosoever shall call upon the name of the Lord shall be saved.'

But do you mean that I can call upon him and be delivered from the load I have carried so many years?

"Certainly."

And he delivered now?

"Certainly. Now, says the sacred book, is the accepted time; behold now is the day of salvation.

"It was enough. Down I fell upon my face. Aloud I cried unto the great God. Through his Son I sought to come unto him. But, believe me, before I could well frame my words it was the day of salvation. My weary load was gone. My heart was full of peace and of strange new

life. I knew that there exists a power which can deliver man and plant within him everlasting blessedness.

"Gentlemen of the World's Convention, one word and the story of that wanderer is complete. That transient sailor proved to be my own elder brother, proved to be the long lost son, to fill

whose vacant place my mourning parents had dedicated me to this same holy calling.

"My heart was broken with a double joy at this discovery. And before we left that wave-worn shore the day of salvation had also dawned on me. To-day I can testify that a perfect religion is not a dream. To-day I possess and can give you its credentials."

Just at this point in the speaker's remarks the long-continued closeness of the atmosphere and the crushing pressure of the crowd proved more than I could bear. A certain dizziness came over me, and I had to be carried from the hall. When I next came to consciousness it took me a long, long time to discover that I was safe at home in my study-chair, and that I was waking from a weird and wonderful dream.

Ladies and gentlemen: You came here perhaps for counsel, for words of wisdom; you have received only a dream. Be not angry; it is not all a dream. To such as you its interpretation will not be difficult. The great world of civilization into which our generation has been ushered is an assembly hall vaster than that Meiji Kuaido, which stands in distant Tokio. Within it are assembled in earnest conference the elect spirits of every nation. About its doors hang millions of our humanity, conscious of their own lack of light and truth, awaiting the discoveries of their better qualified representatives. Within, the highest, the never-ceasing debate relates to human perfection and to the means for its attainment. The ever eloquent debaters dwell now upon one phase or force, and now upon another; but the theme is ever the same, ever the perfection of human beings and the way to this perfection. Some are seeking a perfect industrial adjustment, others a perfect education, others a perfect government, others a perfect social order, others—that they may combine and unify all—are in quest of a perfect religion.

For good or ill, dear friends, we all have received appointment as delegates to this World Convention. Therein, some of us are called upon to speak, and all of us are called upon to vote in the presence of a hundred nations. Whether we yet realize it or not, we shall surely be compelled to speak and to vote for or against the perfect religion. The World Convention insists on knowing what we can tell it respecting its supreme problem. And we have to meet the demand in a publicity as wide as the world. The days of personal and national isolation are forever gone. Under the same roof with our vanishing American aborigines, within ear-shot of the moans of Africa, in full view of the cruel idolatries of Hindustan, in full knowledge of the hungry-souled millions of China, in the face of Europe's self-sophisticated and gloomy and scoffing agnosticism—in the hush of an Almighty Presence—we, each one of us, are going to tell the world what we know respecting human perfection and the road to its attainment. In doing it—whether we will or no—we will have to pronounce for or against the perfect religion. For or against! Which it will be I have little doubt. To ourselves we have long ago admitted that there can be but one absolutely true and perfect religion. To ourselves we surely have admitted that the perfect religion must present a perfect object of worship, that it must demand of man his highest devotion, and must promise to man his highest good. Long ago we must have admitted that the highest possible love should rule both worshiper and worshiped, and that this highest possible love necessitates closest possible union in some form of life, human and divine. I but utter your inmost

conviction when I add that a religion consisting of supreme and mutual love between a perfect divine object and a perfectly responsive human subject can need no other credential than that which is given in its own uplifting and life-giving presence.

Christian brothers and sisters: Looking in your eager faces I am filled with gladness. You hold in your hands—in your hearts—also—the one solution to all earth's problems. To you it has been given to know of the divine origin, the divine possibilities, the divine destination of this living mystery in human form. You know the path of deliverance from evil, and who it is that opened it. You possess ideals of human perfection, fairer, higher, broader than any of which ethnic sages have ever dreamed. You know of a life which even in its earthly stages is full of righteousness and peace, of love and good fruits. Publish it to the weary world. Emphfy it in church and court and hospital, in school-house and in home. Count it the *prima philosophia*, and the highest of all sciences, the finest of all fine arts. Let it be the one knowledge in which you glory, the one knowledge by which you seek to bring yourselves and all selves into glory everlasting.

Apostles of human perfection, apostles of the perfect religion, why should you not enlighten, why should you not emancipate the most distant continents? One sage of Asia, wise with a lesser wisdom, enlightened with a lesser light, has given ideals to millions.

Ye are sages more than a thousand strong. This day I commission you, I charge—in Christ's name I command you: Be ye in truth, as he himself has styled you, the light of the world.

And now, unto the Perfect Teacher of this perfect way be honor, and glory, and dominion, world without end.—*Chautauqua Assembly Herald.*

*Out of this article  
came the Chicago  
Congress of Religions  
in 1893.*

Five Hundred Years of Islam in  
○○○○○ Turkey. ○○○○○

---

[Read before International Missionary Union, Bridgeton,  
N. J., July, 1888.]

By REV. CYRUS HAMLIN, D.D., Lexington, Mass.

---

**A**LTHOUGH Constantinople was not taken and the last remnant of the Greek empire destroyed till 1453, yet practically Sultan Muhammed and Bajozet, in the victories of Kossovo, 1389, and of Nicopolis, 1396, established the Ottoman power over those regions known as European Turkey. The Osmanli Turks, therefore, the bravest, the most persistent, the most capable of instituting and maintaining government, of all Moslem peoples, have had possession for five hundred years of the fairest, richest portion of the old historic world. The possession was complete when, in 1453, the capital fell into their power, and the crescent replaced the Cross on St. Sophia.

These five centuries present to us the most

favorable test of the faith of Islam which history contains. The government has been administered in the interests of the faith. It has been a religious government. Its inspiration has been the Koran and Koranic tradition. Its sovereign ruler claims to be the "Caliph," the successor to Muhammed, the infallible repository of the faith, and his claim is admitted by the Moslems of every land. Islam thus came into the possession of a wider territory than Rome ever controlled.

Its domains in Europe, Asia and Africa secured to it the accumulated riches of the world, not only in what is usually termed wealth, but in science and art. In all that constitutes civilization the East was far in advance of the West when this Osmanli dynasty arose. The Crusaders, who treacherously took and sacked Constantinople in 1203, expressed their astonishment at the arts, the splendor, the luxuries of the desolated city.

Islam had possession also of all the sources of wealth. It had every variety of soil and climate, and produce of the earth between the temperate and the tropic zones. Its mineral wealth was vast, and is still undeveloped. In



the shores and harbors of the Mediterranean, the Sea of Marmora, and the Black Sea, with the great rivers Nile and Danube, commerce was offered advantages which no other power possessed. Europe stood in awe of this mighty power, and was only anxious for defense. In all the science and arts of war, as existing in the fourteenth and fifteenth centuries, Islam had the advantage. In 1326, the second Sultan of this dynasty organized a standing army, with regular pay for officers and men, with military uniform and music of drum and fife; with infantry and cavalry, and an order of battle conformed to the organization of the army. In a word, Islam had its own way, could choose its own mode of action, and it must now be judged by its results. Among its subjects it had a Christian population on conditions which it imposed. There was no superior power to fear. When the first Sultan of this dynasty took Nice and carved over the gate, "There is but one God, and Muhammed is his prophet," Russia was a barbarous power under the domination of the Mongol Tartars. Germany, France, Italy and England, were in a much lower state of civilization than the inhabitants of Syria and Asia

Minor. These now "Great Powers" were slowly getting into shape. This history of modern civilization dates from a later period—the fall of Constantinople, 1453. Islam, then, has had its fairest trial in Turkey, on three continents, with the choicest treasures of each at its command. By their fruits ye shall know them, applies to nations as well as individuals.

I shall bring Islam to trial on four points—population, wealth, arts of peace and war, and social life and missions.

I. First, then, we refer to the Population. When the Osmanli Turks began to exhibit their ambition and capacity for rule, their growth in numbers was exceeding rapid. Seated on the banks of the Sangarins in Bythinia, they had a fertile country round theirs, and two demoralized and crumbling empires to take possession of. The Turkish Seljukian empire was in a state of disintegration by internal dissensions. The Greek empire had been so shattered by the infamous crusade under Dandolo that it had never recovered unity, and was full of plots and counterplots. The first Sultan, Osman, from whom the Turks call themselves Osmanlis, exhibited so much moderation as well as valor, so

much justice toward all, in government, that many Christian villages submitted to him for the security which his government offered them. According to the law of the Koran, all believers in a revelation from God and having a book—a Bible,—if they submit without fighting, are to be secure in all the rights of property by paying the *haratch*, or tax of subjection. No military service could be required of them.

But the second Sultan, Orkhan, saw clearly the great advantage that would accrue to the Christian population over the Moslem to be freed from military service. He found the remedy in the institution of the Janizaries. He selected one thousand of the finest Christian youth, put them under special and severe training, with a simple nutritious diet, and developed them into the finest body of athletes ever known. There was nothing known in the art of war to which they were not severely trained. For three hundred years one thousand Christian youth every year (Von Hammer thinks five hundred thousand in all) were thus taken to form that terrible corps of Janizaries which was the Ottoman reserve, and which decided many a hard-fought field for the Ottomans.

All captives taken in war were held for ransom or held as slaves. The women were made the wives or concubines of the captors. The children were often adopted in the harems, and became Moslems by education. As the empire constantly enlarged its boundaries, mosques and chapels, and meddres, or colleges, arose on every side, and the preaching of the faith was supported by the victorious power of war.

After the fall of Constantinople, 1453, and the submission of Greece, the extension of the empire by war nearly ceased. The population, both Christian and Moslem, had become vast and was the greatest empire of the age, and all Christendom prayed in all public prayer to be delivered from Turks, infidels and the devil. But the Christian population during all these weary centuries endured the cruel oppressions and resisted the missionary efforts of the Moslems. In population they held their own better than the Turks.

The conscription of a thousand Christian youth every year was more than counterbalanced by their universal exemption from other military service. Turkish fatalism exposed their armies to fearful losses by cholera, plague, and other

epidemics. Many thousands would be swept off in a bad encampment before the commander would remove to a healthier place. So soon as the period of conquest ceased, the scale of increase of population began to turn against the Moslems.

The fact has now become notorious. The Christian populations have been gaining upon the Muhammedan in all this century, and probably in all the last.

In Asia Minor, which is, *par eminence*, the home of the Turks, their numbers are positively diminishing. Travel where you will in the interior, you see signs of decay in all the Turkish villages, and signs of growth in all the Christian. Testimony is borne to this fact by many travelers, and I have repeatedly noticed it myself.

But the fact is placed beyond doubt by the official measures of the Turkish Government. The same percentage of the Moslem population in conscription for the army does not give the same number of soldiers. The per cent. has been raised. About fifteen years ago this matter was discussed in Turkish newspapers: Why is the Moslem population diminishing? It was said by some, absurdly, that patent

medicines are so extensively imported and used that this infidel medicine is destroying the faithful.

The real reasons are not difficult to ascertain. Female infanticide in various artful forms is confessedly prevalent. The midwife knows that the natural (?) death of a female infant, the sooner the better after birth, will procure her a *backshesh* from the father. If maternal instincts are strong, the mother has to guard the life of her infant daughter with extreme jealousy and devotion.

But the military service, falling entirely upon the Moslems, is a still greater check upon population. The poor commissariat, the bad condition of the camps, the defiance of ordinary rules of health, are a great drain upon the very muscle and sinew of the Turkish population.

During this century the Christian population of the empire has nearly or quite doubled. The Moslem population has hardly held its own. Things are slowly moving towards a point when the Turk must retire from the supreme authority which he now exercises. It must come in time, even if foreign wars should not hasten it. On the point of population Islam has lost the game.

She has played it her own way. She has chosen all the adjuncts and circumstances of the game on her own soil, and has suffered an ominous defeat.

Look for a moment at some of the chief divisions of her empire:

At the beginning of this century Moldavia and Wallachia were tributary provinces on the Dauube, receiving their governors from the Sultan, having a population rising three millions. They are now an independent kingdom, under protection of the great powers, with a population of six millions. If we assign ten millions to the rest of European Turkey, hardly four millions can be allowed to the Muhammedans; probably three millions five hundred thousand would include them all. Bulgaria, Servia and Bosnia are practically lost to the empire. Asia Minor is the chosen home of the Turks. The estimates of her numbers as a race vary from eleven millions to thirteen millions. I take the lower number, and the Roumanians, Bulgarians and Armenians outnumber them. The Turks are a brave and sturdy race, but Islam has taken them from the front into the rear of all the powers of Europe.

II. As to the economy of wealth, what has this religion to show to the world. It came forward to European view with all the wealth of the East in its grasp. In soil, climate, natural production, in rich mines and forests, in its waterways and harbors, it had the most glorious opportunity the world could afford for developing vast wealth and stretching the arms of its commerce to India and China in one direction, and to all the European nations upon the Mediterranean and the Danube. Africa, also, was largely its own. But what a miserable and deplorable result of five centuries of trial! As a government the empire is absolutely bankrupt. Its foreign debt amounts to very nearly one thousand millions of dollars. On a part of this debt it pays one per cent., and upon a large part nothing. It pays the rank and file of its own army nothing but rations and clothing. It oppresses Christian and Moslem alike with a destructive taxation. As England has craftily bound it to free trade, and, notwithstanding its cries of distress, will not let it go, there is no hope for the future. The people have been growing poorer and poorer for the last forty years, but notably since the war with Russia in



1877. If a drought falls upon any place famine follows, and thousands die every year from famine. This empire inherited and has wasted all the riches of the East. It has developed nothing. It has blocked all progress. It received ten talents, and buried them all in the earth, and has allowed them to be stolen. And it is Islam that has done it. It is this faith that has governed and controlled all things. It can never raise a people to a true civilization. It has been tried on the grandest scale and along the track of centuries, and instead of wealth, poverty; instead of comeliness, rags; instead of commerce, beggary—a failure greater and more absolute than history can elsewhere present.

III. What has Islam accomplished in the arts of peace and war? Her artisans in the manufacture of arms were not inferior to the European. Her steel, her Damascene blades have been celebrated for centuries. She early introduced the use of fire-arms. No such cannon had ever been cast as those used in the siege of Constantinople. But these arts were not her inventions. For a time she knew how to use and to encourage the skill of her Christian subjects. But even this has gone down to oblivion.

Her textile industries were beautiful, but have disappeared. Her dyes were unequalled for brilliancy and fastness, but they are now among her lost arts. In foolish treaties she has given up her industries and her freedom of action into the hands of foreigners. She pursues a system which discourages enterprise, art and industry. Instead of being the first, she is the last among the nations. Instead of being the head, she is the tail. If she gains a victory, it is with arms of foreign make. Her great victory at Plevna was gained with rifles made in Providence, R. I., and with ammunition from New Haven, Conn. As to the fine arts, they have no place for even a mention.

Now, as Islam claims the entire regulation of life, and to include all that is needed for human happiness and progress, we are entitled to charge this faith with the ignorance and incapacity which have wrought out these results. It has had a fair chance, and more than a fair chance, in the presence of Christendom. This faith has developed itself according to its own essential nature. Its present condition is a demonstration of its fitness, or unfitness, to be a religion for civilized man.

IV. We pass, fourthly, to its social life and missions.

The missionary, wherever he goes and whoever he is, reproduces the social life to which he belongs, and out of which he has come. He aims to do this. It is expected of him that, both by precept and example, he will lead his proselytes into his own way of living.

It is absolutely essential, then, to the right understanding of Moslem missions, that we should understand the social structure which is the product and the expression of that faith. The following five things are inherent in the system, are sanctioned by the Koran and by the great code of Muhammedan law. They are distinctly treated of and constitute the Moslem life.

1. First is polygamy. The prophet himself had nine wives and many concubines, but the law limits man to four wives. Of his slaves he may have as many concubines as he pleases, or as he can. Polygamy is chiefly the curse of the rich. The higher, the ruling classes, the *mollahs*, officers of the army, the navy and civil government, are polygamists—are expected to be. It would be considered mean and disgrace-

ful to have wealth and station and only one wife and a concubine or two. The peasantry, the laboring men, generally have but one wife. Could the African slave trade be abolished the equality of numbers in the sexes would still further limit the supply. The highest grades of Moslem life are essentially corrupted and made effeminate, luxurious, indolent, incompetent, by this curse of its social life.

2. Divorce is a great institution. It is made very easy. Every believer is permitted to divorce a wife twice and marry her again, but after the third divorce he must wait until she has married another man and become a widow or been divorced by him, and then he may marry her. There seems to be no limit to the number of times he may divorce and marry the same woman, if only a marriage to another man and a divorce intervene. Divorce is so easily effected and is so much a prevalent custom that it far outstrips any they yet know in New England or other American states. It sometimes occurs that a man has a dozen or twenty wives in the course of as many years, and yet never transgresses the Muhammedan law of four at a time. I have heard of a Moslem having twenty-three

wives by successive divorces, and yet only one at a time. The social life of a Moslem people can never rise to the dignity of a true civilization. It is only in case the wife has become a mother of sons that her place is at all secure.

3. A third institution is concubinage. It was perhaps the design of the Prophet to limit the number of concubines to four, but as the slaves taken in war were the property of the captors, and a Moslem, by the laws of war, could do what he pleased with his slaves, the limitation intended by the Prophet is of no avail. The Moslem's concubines are, for the most part, purchased slaves. The Georgian and Circassian market is very quiet and secret, and one cannot tell to what extent it prevails. But the African market is always active and the supply is large. It is this constant demand for household servants and concubines that makes the overthrow of the Arab slave trade so difficult. So long as concubinage exists, so long will the trade in female slaves continue. The slave trade furnishes nearly all the household servants of a Mussulman's establishment, and is considered by him his legitimate and rightful source of supply.

4. We must therefore regard slavery as a

fourth and legitimate institution of Islam. Wherever it has freedom of action it is established. Captives in war—men, women and children—are slaves, unless redeemed. While Islam was a conquering faith its supply was abundant. When it ceased to make war with European powers, or was compelled to submit to European laws of war, the supply ceased, and the African slave trade through Egypt opened. That slave trade continues to the present day, and neither the Sultan of Turkey or of Zanzibar, nor the Khedive of Egypt, will make any honest effort to stop it. It will exist so long as Islam is a governing power. In its great code of laws it has twelve chapters on slaves and slavery.

5. There is the death penalty to any and every renegade from the faith. No law of the Koran has been more rigidly adhered to than this. Every Moslem is taught that the renegade, having three times the call to repentance and rejecting it, has forfeited his life. In lands where the faith cannot rule this penalty is probably in all cases inflicted by secret means, by poison, assassination or false accusation of some crime. The convert's only safety requires him to leave his people and place of residence at once. This has

been a very strong point in this faith. This death penalty, so universally taught and executed, is the reason why this faith has lost so few by conversion.

Now, this is the system which is to be reproduced by Muhammedan missions to the heathen. If we are to form any intelligent judgment of this recently much lauded work, we must keep in view the system of which that work is the expression. It introduces the heathen to a social life which always has wrought into it these five elements—polygamy, divorce at pleasure, concubinage, slavery, and the death-penalty to the faithless. It does bring to the heathen some great truths—one God, prayer, no cannibalism, no drunkenness, no idols, no idolatrous worship. It enforces so much of mental cultivation that the prayer is repeated five times a day. All this is in advance of the African forms of heathenism. But there is no renovation of character, and the paradise held up to view as the end of the race is so utterly and unutterably a sensual paradise that the heathen, and they alone, are naturally attracted to it. Now, it is maintained by some that the Moslem missions in Africa have very great success, and that they

are doing more for Africa than Christian missions are doing; that the Moslem missions are rapidly advancing in all parts of Africa, while Christian missions have barely made a lodgment at a few points.

Now, I wish to examine as thoroughly as time will allow this remarkable exaltation of Moslem missions over Christian missions.

And, first of all, we reply, that the fundamental elements of the Moslem faith and social life being as we have shown above, no true civilization can result from success ever so great. Let all Africa become Moslem, it will have the social structure we have exhibited. Its monotheism cannot save it nor elevate it. It redeems heathenism from some of its abominations, but can never come into comparison with spiritual Christianity. It is of the earth earthy, and can never redeem a single soul from sin.

Another point in the comparison is of great importance to be kept in mind:

Islam has *always* been a missionary religion. Its missions in Africa are twelve centuries old. Christian missions are but just beginning in good earnest. They cover only a part of this century.



The Hejira was 1,266 years ago. Mohammed had been for twelve weary years a preacher of the faith. He was a solitary missionary, gaining few proselytes until he took the sword. His success was then in proportion to the valor of his soldiers. The tongue and the sword worked together with intensest energy and with marvelous success. And yet twelve hundred years have not been sufficient for the conversion of Africa. There are no proofs of any new missionary zeal on the part of Moslems. Africa has of late, very unwisely, been brought forward in proof of the great success of Moslem as compared with Christian missions. Take the centuries into the account, and the comparison loses all its force. The wonder is that Africa has not become altogether Moslem centuries ago.

The Moslem missionary goes into Africa with some manifest advantages, in the human view, over the Protestant missionary.

He disembroasses himself of a family by divorcing his wife, and if he have children, making an arrangement for them. On his mission field he contracts a new marriage at pleasure, which he dissolves if he should ever return. He is thus saved a vast deal of expense. He may

marry and divorce at each end just as often as he passes from one to the other. If his family do not wish to go with him, or if he has not the means for the journey, he is justified in so doing. His course is a necessary one, was so decreed, was in the preserved tablet from all eternity, and in doing so he is still a true servant of Allah.

You will easily see that the Moslem missionaries are a vast body, facile of movement, receiving the alms of the faithful, but finding support almost anywhere for their simple lives.

The great advantage, however, which the Moslem missionaries to Africa have over all others is their connection with slavery and the slave-traders. Slavery, as we have seen, is a very essential part of their system, civil, social and religious. The Arab slave-traders have made Africa their hunting-ground for slaves for centuries. As the eastern shores have become exhausted, they have pushed their fierce and bloody raids farther and farther into the interior. But these slave-traders are all good Moslems. For the safer prosecution of their bloody enterprises, it is of vast importance to have Moslem villages and towns along their routes.

The missionaries go to a few heathen villages

still off the track of these raids. Their message contains nothing to arouse hostility. A new religion, with some simple, ennobling truths, a sensual paradise, or membership in the universal brotherhood of the prophet of God. They have only to repeat the formula of belief in God and His prophet and erect a mosque or chapel surmounted by the crescent, and the village is thenceforth safe from the slave-catchers, for no free Moslem can be enslaved. The heathen village, accepting the "true faith," has saved itself from the most cruel fate that could befall it. But at the same time that it is freed from the danger of being enslaved, it has the fullest sanction of religion and law for becoming slave-owners or engaging in slave-catching and slave-trading. The heathen are all to be exterminated unless they accept the faith. To kill them or to enslave them, and thus make them Moslems, is equally meritorious.

At all events, this newly converted village must aid the Arab slave-traders in every case of necessity. We will suppose, for example, a successful raid has been made upon some heathen villages, the old and infirm have all been killed, the strong and healthy manacled,

and say forty or fifty little boys of three to five years collected. These boys will bring them twenty-five to thirty dollars, but changed into eunuchs will bring them three hundred to five hundred dollars.

I have been assured by a Turkish gentleman, formerly a commissariat officer in the army, that under the most favorable circumstances three of every four die, and sometimes uine out of ten. If a dozen cases out of fifty survive it is a good speculation for the slave traders. The Mohammedan villages are made the hospitals and graveyards for this nefarious work, and but for them there could be no success in it. But it is a good and pious, as well as a profitable work, and pleasing to Allah aud the Prophet.

Now this supply of eunuchs must be kept up. Their number is very large. If in Constantinople there are one thousand harems, there must be eight thousand eunuchs. If in the Turkish empire there are five thousand, then fifteen thousand eunuchs, and forty-five thousand or fifty thousand boys have been slaughtered to secure them. They are short-lived and the number must be kept up by constant drafts upon Africa. Carry this very moderate estimate

out to all the Moslem world and the subject presents a fearful amount of sanctified cruelty—of this annual slaughter of the innocents—compared with which the Herodian slaughter was a trifle. However revolting the subject may be, it is an essential part of Islam. You have not penetrated the interior of this faith in its social organization if you leave it out. I have touched it as lightly as possible. I have not uncovered its horrors.

Much has been said of late about the triumph of Islam over certain portions of Africa, all the people being converted.

But to understand that we must know the circumstances. We will suppose a region of one hundred large villages; forty of them become Moslem, and are safe; sixty are raided upon and captured or destroyed. That region is now reported as converted. It is held up as an illustration of the effectiveness of Islamite missions, by the side of which Christian missions make a poor show. It is not conversion, it is death, it is desolation that reigns over the region. Travelers, explorers, have frequently noticed fruitful regions from which the population has disappeared. It had become a Mohammedan missionary field, in

which the sword had done more than the sermon.

I deny that there is anything in the missions of Islam that can be example or guide to us. It is a religion which holds great truths, but so counterbalanced by great errors that it can only lift the heathen half way up from the filth and degradation of their condition. It does not renew the soul. It does not change the character essentially. It does abolish idolatry and intemperance. It abolishes cannibalism and human sacrifices. It is better than heathenism. It acknowledges God and His prophets, and His government, but holds the soul fast in ponderous chains of error, from which the gospel alone can set it free.

I cannot close this paper without noting a remarkable feature of the Moslem character which does not result from the Koran, but which the Koran has done nothing to remove.

It is the universal belief in charms and magic, and astrology, and the power of the evil eye. It pervades all classes, and holds officers of government in miserable bondage. The converted Turk, Selim Agha, a man of intelligence and respectability, told me that in early life he pur-

chased a ring with a blue stone in it as a charm against the evil eye, and epidemics, and accidents in peace and war. He had worn it for many years, and attributed to it all his good luck. He had given about fifty dollars for it. He afterwards gave it to me. It was of iron and glass, and not worth twenty-five cents. It had its divine power from a great Moslem saint who had worn it next his person and breathed upon it. Wherever Moslem missionaries go in Africa they sell these charms and obtain a large revenue from them. Every believer must have from one to a hundred. In heathendom the people bear a heavy load of superstitions, and in passing to Islam they only change the load.

Christianity has done but little as yet to meet the Moslem problem. It is terribly handicapped by Christian governments. While in Islam everything good and evil—polygamy, slavery, divorce, the death penalty, concubinage, the eunuch system—work together with the Moslem missionaries, and help forward their work, the Christian missionary is embarrassed on every hand. The shameless and abominable lives of so-called Christians, who are enemies to the cross of Christ, are a great obstacle to their

work. They deliver their message, but here comes a counter-message, audible, and visible, and pernicious.

The worst thing of all is that Christian governments authorize and protect the traffic in opium and alcoholic liquors, with equal stupidity and wickedness. China and Africa are filling up with rum and opium faster than with missionaries. This astounding measure of Christian governments will prove as injurious to enterprise and commerce as to missions.

Hitherto Christian governments have never demanded that those Moslem peoples who are dependent upon them, like the Turks, and Egyptians, should have the same freedom to become Christians that the Christians have to become Moslems.

If this rule of the simplest justice should be practically enforced it would open the door of access wide and free to the Moslem mind. A fine-looking young officer of the army once assured me that many Moslems are *waiting* for that day.

It is time for the Church of God to arise and demand that Christian governments shall not antagonize Christian missions. It may be said



without exaggeration that hitherto Islam has found its strength and security in the unchristian acts of Christian governments. On the great subjects of temperance and equality it has appeared before the heathen as more humane, and in their ignorance they will not discriminate between the missionaries and their governments, or between the gospel and Christian monarchs. But, notwithstanding this, Christian missions have exhibited a nobility of character in the Livingstones, Moffats, Lindleys, Hanningtons, and a divine philanthropy of achievement, to which the Moslem faith offers no parallel.

They can offer no instances of conversion from a fierce and bloody to a pure, holy and benevolent life, like that of the great Zulu chief, Africaner, whose name was a terror in South Africa, but who became a humble follower of the Lamb.

Moslem missions, involved in violence and blood, turn the poor African heathen from one form of an earthly life to another, and to a somewhat better in some respects. Christian missions turn them from darkness to light, from the kingdom and power of Satan unto God.

---

SOLD BY SELF-SUPPORTING  
MISSIONARY PUBLICATION DEPARTMENT,  
805 BROADWAY, NEW YORK.  
Price: \$1.00 per Hundred.

---

50¢ per hundred  
to you J. J. Gandy  
Buffalo  
NY

service. The thirty-seventh annual report, which has been just published, shows that every individual in the United Kingdom received upon an average nearly seventy communications through the post in the year ending on March 31, 1891. To grumble at their own institutions and to disparage them in comparison with those possessed by other peoples are prerogatives proverbially dear to Britons, and assuredly not indifferent to Irishmen. The Department, which has to receive at their hands and to redistribute amongst them 2,600,000 articles in the course of a year, naturally comes in for its full share of unfavourable comment, and of censure which is not always discriminating or just. No doubt the Post Office, like other great organizations, is not always quite so alert in adapting itself to the changing requirements of its business as might be desired, and the pressure of public opinion is frequently needed to induce it to depart from a routine that has grown obsolete or to accept a reform that has become imperative. But a very slight consideration of the extent and the diversity of the tasks it undertakes and of the exemplary punctuality and diligence with which they are almost invariably accomplished affords convincing proof that the Post Office is a marvel of sagacity in organization and of administrative skill. The difficulties with which the Department has to contend are in no small degree created by the public themselves. Over six-and-a-half millions of letters and nearly seven millions of book packets and circulars had to be dealt with in the returned letter offices during the twelve months covered by the report; no less than 30,000 letters were posted without any address at all, and 1,600 of these contained sums of money amounting in the aggregate to £5,100. People are not only careless about remitting money through the post; they are sloppy as well. They grudge the Post Office its stationery fees, and persist, as the report complains, in enclosing sovereigns with butter, jam, and puddings, and "other inconspicuous contents." One correspondent—a lady, scarcely necessary to say—perpetrated the "reckless economy" of forwarding jewels worth £10,000 from Siam to London, and declaring the parcels which contained them to consist of stationery and walking-sticks which she valued at 10s. The lady's trust in the Department was limited, but she could not make up her mind to pay the legitimate fee for its services.

The past year has been, on the whole, an eventful one in the history of the Department. In July, 1890, Mr. RAIKES was confronted with a formidable movement amongst the London postmen—a movement which, but for the promptitude and firmness of his action, might readily have led to a general dislocation of the service. Happily for the Department and for the commercial community, the late POSTMASTER-GENERAL behaved with vigour and decision. Four hundred and fifty men were dismissed in a single morning, and, as there were plenty of trustworthy persons ready to fill their places, the threatened strike collapsed. The Express Delivery service, which was introduced in March, was one of the results of a controversy in which public opinion did not altogether side with the Post Office. The system has not been in use sufficiently long to be dealt with in the present report. Like the new service of Railway Letters, it is expected to be of special advantage to the inhabitants of rural districts. In the transmission of money the Post Office continues to play a great and growing part. Postal Orders have largely superseded Inland Money Orders in cases where the amounts remitted are very small, but the older method is still preferred when larger sums are dealt with. The system of telegraphic money orders, introduced in the previous financial year, continues to make progress. The total amount passed through the Post Office in money orders and postal orders reached no less a sum than forty-seven millions. The Savings Bank business appears also to be in an eminently healthy and satisfactory condition. The withdrawals, it is true, were larger than in the previous year; but the total sum deposited on December 31 last exceeded that on the corresponding date in 1889 by over £4,600,000. The most discouraging feature in the report is the further unexpected decrease in the annuity and insurance business of the Department. Only 948 immediate annuities and 116 deferred annuities were purchased during the twelve months, while the insurances for the same period were but 468 in number and £25,466 in amount.

THEOSOPHY.

(The Times, Monday, Oct. 12.)

The fact that a large number of persons assembled on Friday in St. James's-hall for the purpose of hearing Mrs. BESANT discourse upon "Theosophy," or, as we presume the word must be translated, upon Divine Wisdom, is surely a curious commentary upon modern claims to intellectual advancement. It was wittily said of a book which once attracted much notice—the "Vestiges of the Natural History of Creation"—that its publication served to reveal the existence of previously unsuspected strata of ignorance among the classes who were supposed to be educated; and, in like manner, the eagerness with which certain sections of the public join in the pursuit of anything which can excite in them the sensation of wonder may be held to prove that the weighty words in which, nearly forty years ago, FARADAY called attention to the almost total absence of any provision for the education of the judgment,

are as applicable now as they were to his contemporaries. It probably would not be too much to say that they are still more applicable, or, at least, that they are applicable to a larger proportion of persons; for, in the intervening time, the superficial forms of education have become more and more diffused without any serious attempt to supply the deficiency which FARADAY indicated. More people read and marvel; but there is probably no corresponding increase in the number of those who read and think, or who, before they attempt the latter process, address themselves to the work of learning how to accomplish it in a profitable manner. And thus it happens that doctrines and speculations as old as human nature are again and again brought upon the stage, with no other alteration than a change of actors and of costume; and that, as often as they find exponents capable of felicitous expression, or calculated by their own personalities to arouse a feeling of curiosity, they attract audiences to whom their antiquity and their sterility are alike unknown, and who accept words and phrases, which, for the most part, are destitute of intelligible meaning, as if they really conveyed appreciable additions to the sum of contemporary knowledge. The great problems of life, by which all men are daily confronted, such as the unequal distribution of property and other benefits, the origin of evil, and similar questions, have always led to the formation of guesses at truth by speculative philosophers, and these guesses, oftentimes accepted by disciples as revelations, have differed among themselves chiefly to this extent, that each one has been date-marked, so to speak, by the peculiar beliefs, or by the peculiar ignorance, of the time or of the place in which it has its origin. Moreover, the speculators have constantly been acquainted with what may be generically called the phenomena of mediumship; second-sight, mesmerism, hypnotism, and the like; and on the basis of these phenomena they have often claimed, or have been credited with, the command of powers of a supernatural order. In a large number of cases, they have also practised the arts of the juggler, and have added what they knew to be deceptions to those tricks of a different kind which, depending upon weakness of the nervous system in those on whom they were performed, the performers may often, in their ignorance, have regarded as being evidence of the possession by themselves of some special gifts or qualities not common to mankind. It is now admitted by all physiologists that no such interpretation can be correctly placed upon them.

Mrs. BESANT's lecture was a much condensed account of the doctrines contained in Mr. SINNETT's book on "Esoteric Buddhism," and these again, although the author refers to "demonstration," and uses other words of kindred meaning, may mostly be described as opinions postulated for the purpose of explaining facts. Moreover, it may be said of the postulates, generally speaking, first, that they are conveyed in language which fails to express any precise or definite conception; and, secondly, that they are illustrations of the incapacity of the human imagination to create. They are mere re-combinations of ideas already familiar to dwellers upon the earth, although sometimes disguised under phraseology which is not only unusual, but also, being largely metaphorical, eludes definition when any attempt is made to ascertain its exact meaning. The word "plane," for example, is of precise geometrical significance; but, when it is employed metaphorically, its meaning varies according to the taste and fancy of either the speaker or the hearer. As for the "individual monad" and its relations to the physical frame, and as for the migrations of the Ego in a spiral course through a small and select number of planets, all that can be said of the views expressed is that they are speculations, in support of or against which not one single shred of evidence can possibly be attainable; unless, indeed, we may infer that there would be something in the course of a prolonged and wandering existence, which, if disclosed to the disciples of any system of philosophy, would be found not to be in complete accordance with ordinary experience, and not to admit of expression in terms of that experience. The personal "demonstration" to which the so-called theosophists appeal seems to rest upon neither more nor less than the common fact that the constant dwelling upon, or repetition of, a given idea at last produces an implicit belief in it, so that the originators of spoken romance come in time to believe the narratives which they have frequently repeated, but which are not on that account rendered the more credible. The doctrine of the unattached Ego returning at last to some newly-born body which is adapted to its requirements, whether of strength or weakness, is not unlike that which was put forth, thirty years ago, by FICHTE the younger, according to which the pre-existing soul becomes the formative agent of the frame into which it enters; a doctrine which its author supported by many arguments, most of which were swept away by the discovery of the facts of Evolution. On the whole, there can be no better description of Theosophy, as of the many philosophico-religious systems which have preceded it, than that which was given of the Scottish metaphysics of the early part of the century by Dr. ARMSTRONG. It is the art, or rather one form of the art, of "talking grave nonsense on subjects beyond the reach of the human understanding."

We come next to the phenomena of mediumship, which have played a large part in the history of all forms of mysticism, and are attri-

PARIS, Oct. 13.

butable to peculiarities of the nervous system which are beginning to be fairly well understood by physiologists. These phenomena have been put forward by some teachers as constituting at least one foundation of their claim to be believed; while by others they have been kept somewhat in the background. In all cases, however, adepts have referred to them as evidences of the possession of exceptional powers by certain persons, who have been able, by reason of these powers, to mould others to their will. This explanation is now generally abandoned, and they are regarded as evidences only of exceptional weakness on the part of those who are moulded, not, as was once supposed, by the will of another, but purely by the influence of suggestions. The type of all these abnormal states is simply reverie, in which the occupation of the mind by a certain train of ideas shuts out all others. Reverie is a disturbed balance of power among the mental faculties, which, when they are all active and recipient, tend to check and to correct one another. A false impression received through the sense of hearing would ordinarily be corrected by the impressions received through sight and touch. In reverie, on the other hand, assuming that it was the sense of hearing which possessed for a time a monopoly of the available nerve force, the other senses would be dormant, and the subject would believe whatever he was told. What in such a case might be called the working sense, moreover, probably by reason of its temporary monopoly of nerve force, is often unusually active, sensitive, that is, to impressions of so slight a kind that they would pass unperceived in ordinary circumstances. Such reverie, in many persons of unstable nervous system, can be artificially induced by the influence of suggestion; and, after a certain amount of practice, the response to suggestion becomes extremely rapid, and the effect extremely complete. The persons so affected have been able to perform feats, depending upon exaltation of a single sense, which would have been impossible to them in their natural condition; and, after a time, they or those who have exhibited them have usually had recourse to imposture to supplement the performance. It is not too much to say that every exhibition of this kind, when it has once surpassed the well-understood limits of the reactions of the nervous system on impressions received in states of artificial reverie, has become the show of a conjurer, and has been detected as such as soon as it has been subjected to careful and skilful scrutiny. The Mahatmas of Theosophy are therefore well advised in discouraging exhibitions of the wonders which they are said to be able to perform, but which would be little likely to bear the fierce light of investigation. The alleged feats of Indian jugglers, about which such strange tales have been related by travellers, are now well known to be definitely inferior to those of the best European performers; and the miracles which Mr. SINNETT attributes to certain Yogis or Fakirs are probably of the same order. And over all the words and deeds of Theosophists, and of kindred dreamers, there rests, as FARADAY pointed out, the curse of absolute sterility. They have been prolific of empty speculations, but they have added nothing to the sum of human knowledge. "Why," as FARADAY said, if their pretensions are well-founded, "should they not move a balance, and so give us the element of a new mechanical power? Why have they not added one metal to the fifty known to man? kind, or one planet to the number daily increasing under the observant eye of the astronomer? Why have they not corrected one of the mistakes of the philosophers? Why did they not inform us of the possibility of photography, or, when that became known, why did they not favour us with some instructions for its improvement?" From the dawn of history the tricks have been the same, and no good or useful purpose has ever been served by them. APOLLONIUS of Tyana is believed to have copied them from the Persian Magi; and what they were in the days of APOLLONIUS, such they are still in the days of MRS. BESANT and her Mahatmas.

**DIVORCE IN FRANCE AND THE UNITED STATES.**—The *Economiste Français* publishes an interesting article comparing the recently compiled tables showing the number of divorces granted in France since the new law came into force, and in the United States and other countries during the same period. The French law of divorce came into force on August 1, 1834, and in the five months of that year 1,657 divorces were granted, the figures for the four following years being 4,227, 2,949, 3,636, and 4,708. The statistics which have been published in France do not come down later than 1888, and in that year, according to the writer in the *Economiste Français*, there were 23,472 divorces in the United States, this being nearly 4,000 more than were granted in France, England, Italy, Germany, Holland, Sweden, Norway, Austria, Roumania, and Canada put together. Comparing the divorces in France and the United States with those of other countries, the following figures are given:—Germany, 6,161; Russia, 1,789; Austria, 1,718; Switzerland, 920; Denmark, 635; Italy, 556; Great Britain and Ireland, 508; Holland, 339; Belgium, 280; Sweden, 229; Australia, 100; Norway, 68; and Canada, 12.

**THE CASTLE WALL AT EXETER.**—About 30ft. of the city wall surrounding the Rougemont Castle, Exeter, and close behind the site of the castle lodge, under which, on its removal, human remains were recently discovered, fell down on Friday. Shortly before the lodge was pulled down some time since another portion of the wall gave way and fell on the roof, and during the past few weeks much time has been occupied in repairing the gap and strengthening the wall. In Friday's fall nearly the whole of the new wall was carried down with the old. It is supposed that the excavations in connexion with the pulling down of the lodge weakened the foundations of the wall. Mr. Bailey, a clerk in the office of Mr. Michelmore, clerk to the county council, in company with Mr. Harris, of the Bramford Speke Reformatory, were within a few feet of the wall when it fell, and a lady and gentleman had a few seconds previously passed close under the spot.

M. Lockroy has published to-day a book entitled "M. de Moltke, ses Mémoires et la Guerre Future" (Dentu). It will strike many minds that the career of M. Lockroy as journalist, deputy, and Minister of Public Works, does not seem to have made him, nor to have prepared the public to see in him, a strategist, a man engaged in military studies, in the work of defence, and of army organization. The book, nevertheless, will have the effect of impressing public opinion in France and of designating M. Lockroy as a specialist to whom these matters are not strange, and this is probably the true aim of his publication. Should the present Cabinet be overturned, and the question of a civilian or of a military Minister of War ever come under discussion, the Radicals, to which party M. Lockroy belongs, may be glad to have their civilian ready and marked out for succession to M. de Freycinet in the same way as the report on the Marine may mark out M. Brisson to replace M. Barbey. For it is always with the democratic State of France a great question to keep military matters in the hand of a civilian, and not to expose the safety of the Republic to the domination of the military commander of all the forces of the country. M. Lockroy's book thus appears under the twofold light of a patriotic action and of a party precaution. At the outset he makes the following observation as one of the proofs that on all sides bayonets and guns are pointed at France:—

"Lord G. Hamilton, when he unfolds his naval programme before the House of Commons, declares that France designs the annihilation of the English Navy and the repetition of the expedition of William the Conqueror. This opinion is amplified by General Wolseley as soon as there is a question of cutting a tunnel under the Channel. There is not a foreign statesman or general who, having to speak of France, does not pronounce an indictment against her." After insisting that France contemplates no conquests, but simply does not intend to be surprised and slaughtered; formerly, M. Lockroy describes his seeing Moltke in 1884 at Ragatz, when the great soldier solicited an interview with Victor Hugo, but was refused. After discussing Moltke's career and his posthumous book on the war, he argues that France cannot prevent another war. All that she can do is to prepare for undergoing it when it breaks out in order to maintain it victoriously and to leave intact to the next generation the reduced heritage left at the collapse of the Empire. He believes that the army is able to meet the best soldiers in Europe and that the past 20 years have been well employed, but he urges that a great general will do more with a mediocre army than a mediocre general with a heroic one; that it is always best to take the offensive; and that to attack is sometimes the best way of defence. He rebukes the notion of certain military writers that the French army should abandon the frontier and give battle before Paris, for such a retreat would be a confession of weakness and tantamount to treason. He advocates greater attention to mobilization, and, with his well-known dislike of the great railway companies, he expresses doubt whether everything is arranged for the rapid transport of troops. Having noticed the transformation of tactics and of explosives, M. Lockroy says:—

"The next war will assuredly contain a formidable share of the unknown. Armies will have long hesitations and gropings before coming together. They will seek each other without being seen. The smoke of the rifles will no longer inform the generals of the adversaries' arrangements. The area of probabilities will be widened, giving room for manifold hypotheses, and reflection, calculation, ingenuity, science, well-reasoned and bold decision will more and more decide the victory. At bottom the great strategic principles will not be modified. They are of all times, and will remain intact as laid down by Folard, Jomini, Maurice de Saxe, and Frederick and Bonaparte. What will be modified will be tactics, the plan of attack and defence, the aspect and character of the combat. With our improved weapons of destruction, the military art, formerly so specialized, will daily increase in resemblance to industrial art. The combatant that has made the best weapons and given them the greatest effect will have the best chance of winning. The conflict between two nations will often resemble a sanguinary competition between two factories. From this standpoint France is in good condition. The French rifle and cannon and the French powder are much superior to all that Europe possesses.

M. Lockroy, after expressing a doubt whether French marksmen are equal to the Germans, proceeds to argue that the next war will probably be a long one. For the entire nation now goes under fire; behind one conquered army arises another and another; and it will be necessary to exterminate an entire people fighting for independence and life. Turning to the Triple Alliance, the author insists that Italy is a factor not to be despised, though less to be feared by land than at sea, where, united to Austria and Germany and protected by England, she is really formidable.

As to England, he remarks:—"The Alliance of France and England would seem quite natural. So many ties exist between the two peoples, so many interests draw them together, that an open rupture, much more a war, would assume as much for one as the other the proportions of a disaster. Questions divide us which it would perhaps be well openly to face and solve. The English, by taking the side of the Triple Alliance, might deal us a mortal blow, while, on the other hand, by launching some fast cruisers or torpedo-boats on the great trade highways it would be possible for us to starve Great Britain, to suppress her commerce, and to ruin her industries. This is the danger publicly pointed out by her admirals and statesmen. They do not dread a great naval combat like those waged by Nelson. They show Parliament, when they want to obtain credits, a cloud of small vessels gradually destroying the mercantile marine, interrupting the relations between mother country and colonies, stopping the supply of raw materials, isolating the British Isles, and by their speed escaping pursuit. Without doubt England represents a formidable Power with her

HE

# WEEKLY

*and Christian Progress.*

APRIL 7th, 1892.

[Registered at the General Post Office as a Newspaper.]

Price One Penny.

will at length draw the sympathy of every child of God." All schemes, therefore, for putting aside any part of the mind of CHRIST are in the end devices for the starvation of the soul, and the extinction of the Church. The Christian aim is for a unity in which the Gospel promise shall be fully set forth and grasped by faith, and in which all believers can join in common exercises of petition, thanksgiving, and confession.

We have little space left in which to apply these principles to the controversy raised in Scotland by Mr. MOODY. It appears that Mr. MOODY thinks that the full study of theology as pursued in Scotland disqualifies men for usefulness among the non church-going class; he advocates, therefore, a training institute where men shall receive instruction for short periods. It would be easy to ridicule this idea. If it is safe to study Hebrew, it is safe to go beyond the alphabet; it is better to read the Greek Testament than to have the Greek and English side by side, with a dim sense that the two are somehow related. In fact, half-educated persons in the ministry, who know just enough to misunderstand every new problem, are the least desirable accessions that the Church can make. Mr. MOODY, however, is a man of intelligence, and we suspect that what troubles him is that Christian ministers are not setting in the forefront the first and last truths of Christianity. The cure for that is not ignorance. It is knowledge. There is no call to the Gospel ministry which is not first of all a call to the kingdom of grace; no true disclosure of CHRIST and His will save to faith. Every awakening of serious interest in the things of GOD will aid the minister and Church of CHRIST if they love and work in sympathy with GOD's redeeming purpose. On the other hand, if Mr. MOODY did, as we see it stated, disparage the regular ministry, he injured himself and not them. All experience shows that no minister who is not a theologian can maintain and edify for many years a flock of CHRIST. The work of the evangelist is to render with vividness to changing audiences certain great facts in Christianity, and first of all—the need of the new birth and the way of salvation. For that experience—not training—is required. Whoever knows that JESUS CHRIST has opened his eyes has a message for all the blind, and God forbid that any Christian should ever seek to silence him. This experience and this message belong to the Christian minister as well as to the evangelist; but the minister must also feed the flock, and, unless they are to be satisfied with brief, unhappy, and abortive pastorates, the churches must do more, and not less, for theological education. Ministers themselves, if their lives are to be happy and fruitful, must continue faithful, patient, laborious students of divinity—till they go to study where the divinity is clearer—where the light of the face of God is the light of His people.

## CONFESSIONS OF A THEOSOPHIST.

V.—MADAME BLAVATSKY AND SPIRITUALISM.

The chief events of my life during the next few months may be rapidly summed up. In September I became engaged to Meta, and soon afterwards I joined the Theosophical Society. In doing so I never pretended to accept the full philosophy of Esoteric Buddhism. It was plausible, and it might be true. That was as far as I could conscientiously go; neither was I, as yet, much interested in psychic studies. I joined the society, first, because of its wide and generous philanthropy; and, secondly, because I had begun to take a keen interest in Oriental studies. I accepted Dr. Somers' offer to teach me Sanscrit and all that winter I worked hard at the

grammar. Meta and I were married in November, on the day before Arthur sailed for Africa. It was partly for his sake that we decided on so early a marriage, and partly because Mrs. Fuller had been worse during the autumn, and was anxious to see Meta settled in her own home. Happily, the change to my house improved her health, and for a few months we enjoyed an almost ideal happiness. George was spending the winter in Berlio and Paris. I knew that his prospects as a journalist would be greatly improved if he could gain a better knowledge of French and German, and as he seemed restless and unhappy at home, I arranged for him to spend six months on the Continent. I take pride in his career, and it occurred to me that my first duty as a Theosophist was to help him on.

It was, I think, about the end of January that a gathering of peculiar interest was held at my house. Dr. Somers had been telling us that a German family, called Meyer, neighbours of his, whom we knew, had been seized with a mania for Spiritualism. They attended *séances*, invited "mediums" to their house, and could talk of nothing but "phenomena." They were kindly, pleasant people, and all our circle regretted that they should be so given up to morbid excitement. To bring them for one night at least into a different atmosphere we got up a party, to which we invited a number of Meta's Theosophist friends, and also the Meyers, Dr. Somers, and Mr. Dodabhai. I had discovered that Madame Blavatsky's writings were full of allusions to Spiritualism and that Theosophists take up a very definite position with regard to it. If, as I expected, Mrs. Meyer alluded to her new pastime some interesting discussion might arise.

"I hope you and Mrs. Bevan sympathise with us," she remarked to me in the course of the evening. "Our neighbours—and indeed Dr. Somers is as bad as any—our neighbours think us crazy, and August says the laird will give us notice to quit. But Theosophists have the same beliefs as Spiritualists—is it not so?"

"On the contrary, Madame Blavatsky hated Spiritualism, and nearly all the best writers on Theosophy give solemn warnings against it."

"So! Are you so sure of that?" said Mr. Meyer, a big, burly German, with a voice that every one in the room could hear. "What, then, is your astral body, your wraith, your Doppelgänger? If our phenomena are cheats, how much more, theo, yours?"

"Mrs. Bevan will explain, for she has the honour of knowing Madame Blavatsky, and has often heard her speak on this subject."

"Madame Blavatsky tells us," said Meta, "that the great mistake of Spiritualists is in supposing that the manifestations are caused by the spirits of departed mortals who return to earth; she taught that the spirits of the dead cannot return, except in very rare cases. The conscious personality could not return from its Devachanic sphere, and it would be most cruel in us to desire its return."

"Cruel! But not at all!" cried Mr. Meyer. "A loving spirit desires to communicate with the loving ones on earth. Why hinder it? I ask. Why not rather welcome and encourage such blessed influences?"

"Oh, if you had only seen what we have!" interjected his wife, in a rapturous undertone. But Meta went on, "Madame Blavatsky says, that according to your ideas, the disembodied spirit sees and knows all that goes on among those it has left behind. It cannot seek its rest in peace. It turns back to earth, and so its progress is hindered. Spiritualism, she says, is a most selfish creed."

"She disbelieves in the phenomena, then?" said Dr. Somers, for the conversation was gradually becoming general.

"No, indeed; her words are: 'It is because I believe in them with too good reason, and (save in some cases of deliberate fraud) know them to be as true as that you and I live, that all my being revolts against them.' She knows what really causes the phenomena, and that makes her fear to meddle with them."

"If I understand her books aright," said Mr. Dodabhai, who liked us to see his culture was not inferior to ours, "she claims that Theosophy is the true, unalloyed Spiritualism, but that the common Spiritualistic manifestations are caused by the spooks in Kama Loca."

"Kama Loca? But we outsiders understand not your Sanscrit," said Mr. Meyer.

"Kama Loca, sir, is an astral locality, 'the limbus of scholastic theology, the Hades of the ancients.' The lower quaternary of man enters it after death. The 'spirits' from it are only silly spooks, empty shells—'elementals,' as Theosophists say."

"But I suppose," said Dr. Somers, whose meditative look had led me to suspect that he was hunting for a quotation, "Mr. Meyer will still hold to the words of Goethe—

'Die Geisterwelt ist nicht verschlossen,  
Dein Herz ist zu, dein Sinn ist todt;'

which I may translate, if the ladies will allow me—

'The spirit-world is open wide;  
Thy heart is shut; thy mind is dead.'

"It is indeed *open wide*," sighed Mrs. Meyer; "but only for those who seek it with open eyes."

"The consciousness which is awakened in the shell by the medium is a spurious thing," I explained. "The real consciousness is in the spiritual sphere—in Devachan. The galvanised consciousness which raps on tables and writes on slates is mostly borrowed from the medium. The whole manifestations thus become contemptible."

"They are worse," said my wife, gravely. "They are exceedingly dangerous—dangerous both to the medium, and to the unhappy 'elemental.' Madame Blavatsky says it is possible 'to open the door to a swarm of spooks, good, bad, and indifferent, to which the medium becomes a slave for life.' She raises her voice emphatically against this 'intercourse with goblins.' If I may say so without offence, Spiritualism should be judged by its works. There is an extremely significant passage in one of our books, showing how mediums have suffered both in body and mind."

"Two sentences from the 'Key to Theosophy,'" said Mr. Dodabhai, "show conclusively, I think, what Madame Blavatsky's position is: 'Whether conscious or unconscious, all this dealing with the dead is necromancy, and a most dangerous practice. For ages before Moses, such raising of the dead was regarded as sinful and cruel, inasmuch as it disturbs the rest of the souls and interferes with their evolutionary development.'"

"But Madame Blavatsky is but a woman," broke in Mr. Meyer. "Have you no other writers? On such difficult problems one does not follow women prophets."

"Very true," said Dr. Somers. "I have the utmost admiration for woman in her own sphere, but in founding a religion she steps out of it. Madame Blavatsky's scheme is calculated with too nice a perception of difficulties to be genuine. It solves too many doubts, and makes one ask, like Sludge: How many lies did it require to make the portly truth you here present us with? I beg your pardon, Mrs. Bevan, but I can hardly think that even you take Madame Blavatsky seriously."

"If Mr. Meyer distrusts her," said Meta, "he will find in all our writings the same warnings. The chapter on 'Kama Loca' in 'Esoteric Buddhism' is specially strong, and would frighten me, at least, away from Spiritualism. The more frequently we appeal to the soul in Kama Loca to take the opportunity afforded by mediumship and manifest itself to its earthly friends, the more will it be drawn back in desire to its former life, and so its spiritual progress will be hindered. 'The soul in Kama Loca, once slaking thirst for earthly intercourse at the wells of mediumship, will have a strong impulse to fall back again and again on that indulgence. We may be doing it serious and almost permanent injury.'"

Our talk that evening was not without some effect on the Meyers. They still continued, however, to attend *séances* occasionally, but by good fortune their favourite medium was discovered in so unmistakable a piece of trickery that they gave up the whole business in disgust.

When Meta and I were sitting alone over the fire, after our friends had gone, I asked her if the real spirits of the departed, as distinguished from the "shells" of Kama Loca, could never hold intercourse with the living.

"Yes," she said; "I have heard Madame Blavatsky say that during the few days that immediately follow death if a soul has had a strong desire to return to earth for any special purpose it may possibly manifest itself. The spirit, she told us, soon becomes dazed and falls into pre-Devachanic consciousness, so that no further communication is possible."

"And is that the only instance?"

"There is one other. Those who have won Nirvana have sometimes renounced it out of pity for men, and elected to remain on earth. These spirits confer inestimable benefits on the world, but they ask no thanks, and communicate only with a few chosen ones."

"It is a pleasant thought; but, Meta, who told Madame Blavatsky all that? She maps out the unseen world as if it were an English shire."

"She learned everything in Thibet during the years in which she was a *chela* of the masters."

"I suppose there are reliable persons who can confirm her own assertion that she really was in Thibet."

"I suppose so, James; but if not, what object could she possibly have in deceiving us?"

That, as I had always felt, was the real difficulty. If we grant that Madame Blavatsky was a clever impostor, what motive had she for so colossal a deception? Meta assured me the society was not rich, and that Madame Blavatsky made no money by it. If only the Mahatmas had not selected the one unexplored country in the globe! I was tempted to suggest that we two should start on a tour of discovery, examine witnesses in Madras and Bombay, and find out the real home of the sages. It was a duty that some Theosophist of means and leisure owed to the society, and I was as well qualified as another. Mrs. Fuller's health, however, made so long a journey impossible in the meantime; and, besides, I should be better equipped when I had mastered Sanscrit, the language of Theosophy.

A few evenings later, Mr. Dodabhai called on us. "I have news for you," he said. "Do you remember that on the evening we first met at Dr. Somers' I told you of an occultist whose profoundly versed in Eastern wisdom? I told you he was not in England, but yesterday I am quite certain I saw him in the City. I was leaving the Bank, and had just crossed to the Mansion House side of the street when in the crowd I met his eyes. I

could not mistake him, and I am sure he knew me. Unfortunately—"

"You did not let him go, I hope?"

"Yes, there were people between us, and he was swept past before I had a chance of speaking. I saw him turn in the direction of London Bridge, but when I overtook him, as I thought, I found, to my annoyance, that I had missed him and followed the wrong man. It was provoking, for I believe he could tell us something."

"Most disappointing," I said; "and of course you have no clue to him?"

"None—only an impression that we shall meet again. Had it suited his purpose to speak to me to-day the crowd would not have hindered him. But there are times when no one is allowed to intrude on his solitude."

"Tell us more about him," said Meta; but on the past history of the mysterious occultist Mr. Dodabhai seemed curiously reticent.

"I had better say nothing," he answered. "You know the Spanish proverb: 'Speak no harm of the king or the inquisition.' There are some of whom it is not wise to speak freely."

We laughed at his superstition, for it seemed absurd that a clever Hindoo, a man of university standing and European culture who was, so far as we knew, a sceptic in religion, should have his fetish like the most ignorant New Zealand savage. The more he persisted in his silence the more eager I was for information; and at last he promised that if ever he encountered the occultist again he would mention me to him as an earnest inquirer. "We cannot force knowledge from him," he said, with hesitation, as if he regretted his promise; "and on his own marvellous career he will say not a word to either of us. But if ever there was an adept he is one."

The winter wore away and we heard no more from Mr. Dodabhai. About the beginning of March I was suddenly called to Bristol for a few days on business. I caught the last train from Paddington, and just a minute before it started a foreign-looking gentleman—much muffled up, although the evening was mild—got into the carriage. He seated himself in the opposite corner from mine, and was soon absorbed in reading. We had the compartment to ourselves all the way, and for an hour or so neither of us spoke. After awhile my companion laid down his book and threw off his muffler. I could now examine him more closely, and his swarthy complexion showed me at once that he was not a European. I made a remark about the weather, and he answered in perfect English, with scarcely a trace of foreign accent. One thing led to another, and we were presently deep in a conversation of which I will say something in another article.

\*.\* My readers may be interested to know that the general attitude of Theosophy towards Spiritualism, as explained above, is fully confirmed by Mrs. Besant's new work, 'The Seven Principles of Men.' Mrs. Besant says:

"The Kama Rupa possesses consciousness of a very low order, has brute cunning, is without conscience—an altogether objectionable entity, often spoken of as a 'spook.' It strays about, attracted to all places in which animal desires are encouraged and satisfied, and is drawn into the currents of the passions, the passions strong and unbridled. Mediums of low type inevitably attract these eminently undesirable visitors, whose fading vitality is reinforced in their *séance*-rooms, who catch astral reflections, and play the part of 'disembodied spirits' of a low order. Nor is this all: if at such a *séance* there be present some man or woman of correspondingly low development, the 'spook' will be attracted to that person, and may attach itself to him or to her, and thus may be set up currents between the Kama of the living person and the Kama Rupa of the past person, generating results of the most deplorable kind."

## Our Young Men's Page.

### TEACHERS OF YOUNG MEN.

DR. DALE.

Dr. Dale was born in London in 1829, and was educated at Spring Hill College, Birmingham. He took the London M.A. degree, with honours, in 1853. As a student he constantly attended the services of George Dawson at the Church of the Saviour in Birmingham. In his article on Dawson in the *Nineteenth Century*, he says, "During the last three months of 1847, through 1848, through the greater part of 1849, I heard Mr. Dawson nearly every Sunday evening, and occasionally on Sunday morning." Among the authors that most influenced him he names Carlyle, Francis Newman, and Mill. He left college in June, 1853, and a door was at once opened to him at Carr's-lane Meeting House—"Meeting House," not "Chapel," as Dr. Dale explained in an article in the first volume of the *Congregationalist*. "In my early childhood," he says, "we went to meeting," and were trained to keep aloof with equal resoluteness from both church and chapel.

### Carr's Lane.

In his 'Life of John Angell James,' his predecessor at Carr's-lane, he says: "Early in 1851, Mr. James requested the editor—who was at that time a student at Spring Hill College—to listen to 'no hint or solicitation about settling with a congregation' without first consulting him; and in November of the same year he informed me that it was his wish to have my occasional help at Carr's-lane during the last year of my residence at college. This arrangement was intended to prepare the way for my becoming assistant minister at Carr's-lane on leaving Spring Hill."

Nothing could exceed the kindness with which Mr. James welcomed his young assistant to Birmingham. He went about seeking lodgings for him, and wrote: "I have found what I think will suit you in Francis-street, leading into Monument-lane." The first Birmingham roof that sheltered Dr. Dale was, however, not in

Devachan, and Avitchi, the seven principles, and the planetary chain. Now I take no interest in that. Is it possible you are quite ignorant of the phenomena on which Madame Blavatsky rested her authority in India, and without which all her Sanscrit jargon would have gone for nothing?"

"I am quite aware," I said, "that occult studies attract some Theosophists, and that Madame Blavatsky herself possessed remarkable occult powers. But I have not been able, as yet, to examine details."

"And still you have joined the Society? Well, it proves what I suspected already, that there is one gospel for India, and another for England."

"I should be greatly obliged," I said, "if you could give me information about these phenomena. The question of the existence of the Mahatmas, their secret working and power of projecting themselves at will over vast spaces, are to me still wrapped in mystery. Their principal seat is said to be in Thibet, and I assure you I have more than once felt tempted to set out and explore the country in search of them. Do they exist or not?"

My companion smiled—rather cynically, I thought.

"I do not care to state my beliefs, but I am quite willing to tell you what I know. Granting, for the sake of argument, that the Mahatmas do exist, the question is, in what relation does Madame Blavatsky stand to them? Theosophists say she is an initiate, an adept so far, that she can hold communication with her distant friends. She is, as it were, an adept half-grown—she has stopped short of full development—a real adept would not have thought it worth his while to found the Society, but the masters saw in her a splendid vehicle for spreading their doctrines in the world. She suited their emergency and they used her accordingly. Some say that the fact of her being a woman barred her way to the highest degrees of initiation. For thirty-five or forty years she devoted her whole energies to occult studies: for seven of these years she lived in a Himalayan retreat, under the direct teaching of the masters. As one of her disciples says: 'Madame Blavatsky re-appeared in the world, dazed, as she met ordinary people going about in common-place, benighted ignorance concerning the wonders of occult science, at the mere thought of the stupendous gulf of experience that separated her from them. She could hardly at first hear to associate with them, from thinking of all she knew that they did not know, and that she was bound not to reveal.'"

"What were her movements after leaving Thibet?"

"She went over to America, and there with the help of Colonel Olcott, she founded the Society. And note this carefully; the objects of the society, as originally defined, were to explore the latent psychological powers of man, and the ancient Oriental literature, in which the clue to these is hidden. Nothing about the brotherhood of man at all, you see. That was a later development."

"Then from America," I said "she went back to India?"

"Yes, and there, as even her admirers admit, she made various practical blunders. She was suspected of being a Russian spy and this greatly hindered the progress of her work. By flattering the natives she secured a number of converts, but many of these were mere butterfly friends and soon slipped away from their allegiance. Gradually she made European friends, and to them she began to show, as time and opportunity permitted, a few phenomena. While visiting Mr. Sinnett at Allahabad, she showed that 'raps' like those which spiritualists attribute to spirit-agency, could be produced at will. It was found that when she sat down at a table with the view of producing raps, raps always came, and the family were sure that fraud was quite out of the question in the matter. At Benares also about this time, a shower of roses fell without obvious cause. The ceiling was solid, consisting of the usual rafters, boards and cement roof. When the roses fell, Madame Blavatsky was sitting in an arm-chair reading, and seemed quite as surprised as the other persons in the room."

"Who sent the roses, then?"

"A Mahatma, no doubt, as a sort of pleasant surprise. But greater marvels were in store. In September, 1880, Madame Blavatsky was in Simla, and there some singular phenomena occurred. She produced, for one thing, hell sounds or chimes in the air. Sometimes they were heard in the sky, sometimes in the ground, always with a sweet, tinkling sound. The occultists use these sounds as telegraphic call-bells. Mr. Sinnett says he repeatedly heard Madame Blavatsky called in this way when the family were alone and reading in the evening. 'A little "ting" would suddenly sound, and Madame Blavatsky would get up and go to her room to attend to whatever occult business may have been the motive of her summons.' Seeing that the Simla friends were disposed to believe her, she advanced a little further. One day the party started for a picnic and it was discovered that they were one cup and one saucer short. Someone laughingly asked Madame Blavatsky to create another cup and saucer. To the general amazement she answered that she would try. She then wandered about a little under close inspection. Presently she marked a spot in the ground and called to one of the gentlemen of the party to bring a knife to dig with. 'The place chosen was the edge of a little slope covered with thick weeds and grass and shrubby undergrowth. These were cut away, and both cup and saucer were found among the roots. On the same morning several other marvels occurred. More coffee was wanted and it was discovered that the water was all used up. The nearest building was a brewery, about a mile off, and a pencil note having been written a coolie went off with the empty bottles. He returned without the water, no European having been found at the brewery. Suddenly Madame Blavatsky rose, went over to the baskets and picked out a bottle, which she brought back full. The baskets had all been carefully searched by the servants, so that no full bottle could have been

left accidentally in them. Evidently she had procured it by occult means."

"Still, in all the cases you mention there is the possibility of another explanation, and the bottle of water might have been produced by some simple conjuring trick."

"I see you are disposed to be incredulous," said the stranger. "You will not find it quite so easy, however, to dispose of the famous brooch incident, of which the Indian papers made so much. On the evening of the day on which the phenomena I have described occurred, Madame Blavatsky dined at the house of Mr. and Mrs. Hume, at Simla. During dinner some remarks were made about the occult performances, and all at once, perceiving, I understand, that one of the Mahatmas was present in his astral body in the room, she asked Mrs. Hume if she wished for anything in particular. Mrs. Hume presently said she would like to have an old brooch her mother had given her long ago and that she had lost."

"But of course Madame Blavatsky led up the conversation to this, or in some way suggested the brooch to Mrs. Hume's mind."

"All the guests at the table deny that she did so. The brooch was never named or even hinted at. On being asked, Mrs. Hume made a rough sketch of it. Madame Blavatsky then wrapped up a coin attached to her watch chain in two cigarette-papers and put it in her dress, and said that she hoped the brooch might be obtained in the course of the evening. When dinner was over she said the paper in which that coin had been wrapped was gone, and afterwards said she had clairvoyantly seen the brooch fall into a star-shaped bed of flowers. After a great deal of searching, a small parcel was found, and wrapped up in two cigarette papers was the brooch—unquestionably the same that had been lost. What do you make of that?"

"What do Theosophists make of it?"

"They say that it proves the occult transmission of objects over great distances, but that the currents do not convey the bodies transmitted in solid form. The object is in some way disintegrated, and the particles reunite when it arrives at its destination."

"Absurdity," I exclaimed. "And how did the Brother discover where the lost brooch was?"

"By his clairvoyance, of course; such a trifle would present no difficulty to a Mahatma. However, to the cleverer Theosophists at Simla it still seemed desirable that some absolutely convincing proof of occult agency should be given. Mr. Sinnett—you will find this described fully in his 'Occult World'—wrote to Koot Hoomi, the Mahatma with whom Madame Blavatsky allowed him to correspond, and suggested that 'of all test phenomena one could wish for, the best would be the production in our presence in India of a copy of the London Times of that day's date. This evidence, it was not unreasonably argued, would convert every person in Simla to belief in the Mahatmas.'"

"Is anything known of the Mahatma Koot Hoomi?"

"Not much, but enough to explain his skill in writing English. He is said to be a native of the Punjab who was trained in occultism from his childhood. As a youth he was in Europe, and there he was educated in Western knowledge. Afterwards, on his return, he received full instruction in the wisdom of the East. His full name, that is, his Thibetan mystic name—for occultists take new names on initiation—is Koot Hoomi Lal Singh."

"What did he say to the suggestion about the Times?"

"He wrote a long letter, explaining that just because this proof would be incontrovertible, therefore it would not be given. The world was not prepared for full enlightenment. 'He who would cross the boundary of the unseen world can no more prescribe how he will proceed, than the traveller who tries to penetrate to the inner subterranean recesses of L'Hassa the Blessed, could show the way to his guide.' Besides, said Koot Hoomi, the motives of the inquirers were selfish, and one of the chief was to get a positive assurance of the real existence of the Brothers. In short, the venerable adept declined to be 'drawn,' much to the disappointment of his correspondent. Long letters, however, passed between them; notes from Koot Hoomi were found lying on the hall table, and once he even allowed Madame Blavatsky's party to find a letter in his writing sewed up in a cushion, into which it could not, by any possibility, have been inserted."

"But surely for an adept of such marvellous power and such transcendent virtue the miracles performed were of a very paltry kind?"

"Well, yes, I admit that, but perhaps he thought them good enough for the people he had to do with. There is certainly a childishness and triviality about the manipulation of saucers, cigarette papers, letters, etc. The Mahatmas or their disciples on behalf of them, always insist that they are not anxious to convince the world of their existence, but the efforts they did make to authenticate themselves were sadly lacking in moral dignity."

"I must find out more about Madame Blavatsky," I said. "Theosophy, I see, must, in the long run, stand or fall with her. At one time I thought that her system of philosophy was independent of her miracles, but from what you tell me, I see that it ultimately rests on them. The central point of the whole system are the Mahatmas. They gave her the teaching, and if the miracles could be disproved, the teaching would be mere unauthorised speculation."

"I see you are only a half convinced Theosophist," said my companion. "I could tell you a great deal more, but I have no doubt that if you took the proper means, you could have one of these small phenomena performed for your own exclusive benefit."

We were both tired and for a while neither of us spoke. The journey was nearly over, when with a sudden impulse of curiosity, I turned to my companion and said, "Do you believe the incidents you have described were done by occult power or by trickery?"

He hesitated a moment, then said slowly, "Well, as we are strangers and not likely to meet again, I tell you honestly that I don't believe in one of them."

"Why?"

"Well, there is not time for explanation, and I might not be able to convince you. But if you know any intelligent Theosophist of some years' standing, ask him when you return to town, how he explains the evidence of the Coulombs and the later investigations of Mr. Hodgson."

I could get nothing further out of the stranger. On reaching Bristol Station he left me with a short good-night. I took a cab to Clifton, where my uncle lived, and on the way I could not help reflecting on the curious coincidence which had brought this man and me together. Not that I noticed anything specially interesting about him. He struck me as a well educated Indian gentleman, like Mr. Dodahai, with abundant general information. I had no expectation of meeting him again, but I resolved to follow up for myself the clue he had given me as to the Blavatsky marvels.

The business that had called me to Bristol was soon finished, and at the end of a week I was ready to return to town. We were at breakfast on the morning of my departure when a servant brought me a telegram. I tore it open and saw the words, "Come home at once; Mrs. Bevan very ill."

## CONFESSIONS OF A THEOSOPHIST.

### VI.—MADAME BLAVATSKY'S MIRACLES.

It was by the merest accident that my companion on the journey to Bristol chanced to mention the subject of Theosophy. We were talking of the sights of London and the inevitableness with which the various classes of visitors gravitate towards a congenial amusement. "For my part," said the stranger, "I like to walk in the parks. If I lived in London, I should take a house in Kensington or Knightsbridge. I cannot imagine how well-to-do people can choose other neighbourhoods."

"You have never seen Regent's-park, I suppose, the pride of North London?"

"Regent's-park? yes, it was near it, surely, that I once heard a lecture on Theosophy. Somewhere in that direction."

The word Theosophy was enough to arouse my curiosity, and I informed my companion that I was a member of the Society. "Possibly you yourself belong to it?" I suggested.

"No, but I know more about the whole movement than many who do. I have had opportunities in India of watching its rise and progress, and as I happened to be spending a few months in this country, I took the opportunity of seeing how it has developed in London. One thing struck me very much; the Society seems to have changed its front. Universal brotherhood is now its rallying cry, but that you know would never have attracted the Indian officials and other rich persons who formed the original nucleus of the Society. The lecture I heard consisted chiefly of vague talk about re-incarnation, helping on the mighty processes of nature, etc. Everything that could excite criticism or suggest awkward inquiry, was cautiously suppressed. Not a word was said, for instance, about Madame Blavatsky's miracles."

"I was not aware that she ever professed to work miracles."

"Call them by what name you like—it comes to the same thing. You have evidently approached the subject from the philosophical side. No doubt you could tell me all about Karma,

you an explanation. May I call on you some day, or will you come to me?"

"I am leaving town to-day," I said, "and may not return for some months. There is my address, but really I could not say when you will find me at home."

He took out a small manuscript, fastened into a leather case. "If you will read this," he said, "you will see why I distrust Theosophy. My card, I think, is inside."

I thanked him, but the case remained for many weeks unopened. I had lost interest in Theosophy and in sheer weariness I dropped the whole subject. After arranging for Mrs. Fuller to spend the summer with a niece at Dulwich, I started for a tour in Hungary. It was while lying awake one hot night in a village on the edge of the Pustas that I remembered the stranger's manuscript. I got it out of my portmanteau and with languid interest I began to read.

"I knew Madame Blavatsky in India, and could give evidence to show that she never was in Thibet. She was a clairvoyante, a medium, and a somoambulist. When little more than a girl, she married General Blavatsky, whom she left soon afterwards. Her later life was spent in roving in Russia, on the Danube, in Egypt, America, Paris, and London. Some say that during the years she professed to spend in Thibet, she was living a rather shady life on the shores of the Levant, but for this there is, I believe, no direct evidence. In Egypt she made the acquaintance of a man named Coulomb and his wife. When she settled in India they joined her and lived with her for five years as confidential friends. During these years many marvels occurred. A house was provided for Madame Blavatsky by her admirers, and in it she arranged an 'Occult Room,' next to her own bedroom. Against the wall of this room a shrine was placed, and in it were two portraits of Mahatmas. People came to the shrine to worship, and all sorts of wonders occurred inside it. Papers containing questions were put in, and after a while the answer of the Mahatmas was found waiting. Letters were precipitated, and broken saucers put into the shrine were taken out whole. The Coulombs knew all about the shrine and were the persons most in Madame's confidence. They began to talk scoffingly of the wonders, and as their hints tended to arouse suspicion, the 'Board of Trustees' took advantage of Madame's absence in England to expel the Coulombs from the society. The famous exposure, full details of which you will find in Madame Coulomb's pamphlet which I enclose, followed in August, 1884. I leave you to examine the letters for yourself. With regard to the shrine of the cabinet, I enclose a plan of the house taken afterwards by Mr. Hodgson,\* from which you will see, (1) That the shrine or cabinet was placed against the wall. (2) That on the other side of this wall was Madame Blavatsky's bedroom. (3) That a big opening, at one time a window, but half built up, had been made in the wall, which was covered by a sideboard on the bedroom side, and by the cabinet or shrine of the 'Occult Room' on the other side. (4) That a sliding panel formed the back of the cabinet or shrine. (5) That this panel was partly concealed by a mirror. The letters and broken saucers were stealthily removed by Madame Coulomb from behind the wall, the letters were opened by steam from a boiling kettle, and replies, which Madame Blavatsky had prepared, were inserted; and whole saucers, like the broken ones, were put in the cabinet. The Mahatma letters, believed to be 'materialized' in the air, were precipitated through a slit in the roof by means of a trap made to run on wheels and worked by pulleys. Sometimes the faithful were 'permitted to see Koot Hoomi as he walked, when the moon was on the woe, in the dim shadows of the Adyar Water. But they were not allowed to approach him. He could not bear contact with gross humanity, for he was Coulomb, elongated and made glorious by a skilful arrangement of bladders, mask, and muslin."

The first sheet of the manuscript ended here, and as my candle had nearly burned out, I put the paper back in the case, and deferred further investigation till the next day. There were other folded papers and one envelope marked "Not to be opened till everything else is read," but I found no card or other clue to the identity of the stranger. Next morning, as I was turning over the papers, I noticed one entitled, "Curious Plagiarism in a Mahatma Letter." From it I gathered the following facts:—Mr. Henry Kiddle, an American spiritualist, on reading the 'Occult World' of Mr. Sinnett, was very greatly surprised to find in one of the letters presented as having been transmitted by Koot Hoomi, a passage taken almost *verbatim* from an address on Spiritualism, delivered by himself at Lake Pleasant, in August, 1880, and published the same month by the *Banner of Light*. As Mr. Sinnett's book did not appear till a considerable time afterwards, it is certain that Mr. Kiddle did not quote, consciously or unconsciously, from its pages. He naturally wondered that so great a sage as Koot Hoomi should need to borrow anything from so humble a student of spiritual things as himself, and the question arose in his mind, Is Koot Hoomi a myth? In a letter addressed to *Light*, Mr. Kiddle gave the following paragraph as proof of his assertion:—

Extract from Mr. Kiddle's discourse, entitled "The Present Outlook of Spiritualism," delivered at Lake Pleasant Camp Meeting on Sunday, August 15th, 1880.

Extract from Koot Hoomi's letter to Mr. Sinnett, in the "Occult World," 3rd Edition, p. 102. The first edition was published in June, 1881.

"My friends, ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the time

"Ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world will advance. mighty revolutions will spring from them, creeds and even powers will crumble before their onward march, crushed by their irresistible force. It will be just as impossible to resist their

comes, as to stay the progress of the tide.

influence when the time comes as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us: that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena, but these universal ideas that we study, as to comprehend the former, we have first to understand the latter. They touch man's true position in the universe in relation to his previous and future births, his origin and ultimate destiny; the relation of the mortal to the immortal, of the temporary to the Eternal; of the finite to the Infinite; of man's deathless soul to the material universe in which it now dwells—ideas larger, more general, more comprehensive, recognising more fully the universal reign of law as the expression of the Divine will, unchanging and unchangeable, in regard to which there is only an *Eternal Now*; while to uninitiated mortals time is past or future, as related to their finite existence on this material plane;" etc., etc., etc.

Wondering much what explanation Theosophists gave of this apparent plagiarism, I read on in the stranger's manuscript:—

"The Mahatma Koot Hoomi sent an explanation of the mystery to Mr. Sinnett, under seal of the most absolute confidence. Just as he had declined by producing in India a copy of the *Times* of that day's date to put into the hands of Theosophists an irresistible weapon, so now again he shrank from interfering with the conclusions of any readers who might be found capable, after the rich assurances of the later teaching, of distrusting the Mahatmas on the strength of a suspicion which was ill-founded in reality, plausible though it might seem. Later on, however, an article appeared in the *Theosophist* hinting at the probable explanation of the mystery. The hint was as follows: 'From a careful perusal of the passage and its contents, any unbiased reader will come to the conclusion that somebody must have greatly blundered over the said passage, and will not be surprised to hear that it was unconsciously altered through the carelessness and ignorance of the chela by whose instrumentality it was precipitated.'

"Some time afterwards, when the subject was losing interest among Theosophists, the Mahatma removed all the restrictions previously placed on his letter of explanation. He is now willing that everyone should know that he penned the letter in question while on a journey and on horseback. It was dictated mentally in the direction of and precipitated by a young chela, not yet expert at this branch of psychic chemistry, and who had to transcribe it from the hardly visible imprint. 'Half of it, therefore, was omitted, and the other half more or less distorted by the "artist." When asked by him at the time whether I would look over and correct it, I answered—imprudently, I confess—"Anyhow will do, my boy; it is of no great importance if you skip a few words." I was physically very tired by a ride of forty-eight hours consecutively, and (physically again) half asleep. Besides this, I had very important business to attend to psychically, and therefore little remained of me to devote to that letter. When I awoke I found it had already been sent on, and as I was not then anticipating its publication, I never gave it from that time a thought."

"Koot Hoomi went on to say he had never heard Mr. Kiddle's name, but that he had been taking an interest in Spiritualism, and some of its general ideas and phrases had impressed themselves on his memory. Inadequate precipitation explained the whole mystery."

Pondering over this incident I felt that, although it concerned a sufficiently trivial matter, it was of a nature to rouse disagreeable suspicions. The revised version of the Mahatma's letter, in which additional words and quotation marks made the plagiarism scarcely, if at all, apparent, did not wholly satisfy me. Supposing Madame Blavatsky had written the letter, she might very well have had access to Mr. Kiddle's speech, since on the Mahatma's own admission Spiritualism interested the Simla Theosophists. I decided that as soon as I returned to London I would sift the whole subject to the bottom, with the help of my new acquaintance, or, if necessary, alone.

I had now read all his manuscript, and with some curiosity I broke the seal of the envelope and took out the letter in which, as I had expected, he introduced himself more fully.

CONFESSIONS OF A THEOSOPHIST.

VII.—THE SUSPICIOUS SIDE.

It was a bleak wintry afternoon when I arrived at Paddington. Snow was falling, and the east wind pierced me through. Hours seemed to pass before I reached my home. Then all at once the loag weariness ended; I stood in her room, and though no one spoke, I knew from the doctors' faces that the worst was feared. The illness was diphtheria, caught in visiting in a court where the disease was spreading. She was unconscious already, and every remedy had been tried in vain. On the second morning she died, never even knowing that I was beside her. Of the time that followed I can hardly trust myself to think, and I gladly pass it over in silence, for this is not the story of my life, but only of my connection with Theosophy.

Six weeks later I sat again in a Theosophist lecture-room. Friends came round me and attempted to sympathise. I thanked them, but their empty consolations—their references to the blessedness of Devachan and the certainty that for one so pure, that happy state would be infolitably prolonged—irritated and almost enraged me. I hated the idea of universal brotherhood, which bade people take up burdens not meant for them. In my heart I accused Theosophy of murdering my wife. The old religion did not ask women to scatter themselves in love and kindness on strangers, did not send them to breathe poison in filthy courts, but left them to be queens in the fireside circle, content with the love of husband and children. When I heard them praising my wife's beneficence and speaking of the "irreparable loss to the Society," my only wish was that neither of us had ever known it. Then came the lecture, a dull, stupid harangue about the means of training in occultism. I listened for half an hour and then, weary of the inane talk about the impossibility of living for occultism and also enjoying domestic happiness, I got up to leave. Near the door, to my surprise, I caught the eyes of my travelling companion, regarding me with a half amused, half inquiring, expression. "Going?" he whispered as I passed. "Let me speak with you a moment outside." He followed me out of the room, and as we turned into the street he said, 'After our conversation that night, I feel I owe

\* We shall give the plan next week.



struggle I promised to obey; he and I left the village in company, and when we parted it was arranged that we should meet in three years at Benares and each impart to the other the wisdom he had gained. I was faithful to my appointment, but I never saw my master again; either he was dead or among the throngs of pilgrims I missed him. None the less I kept true to my hermit vow. I was known as the Fakir Mulji, and as I went about preaching and teaching, I was received with respect and honour. I learned English that I might understand the precious writing, but when I found that it was from the Christian Bible, I was at first deeply disappointed. However, the trust I had in my master led me to seek the society of Christians, and from the missionaries I received kind and careful instruction. I did not become a Christian, however, for about this time the Theosophists had begun to make a stir in India, and in their doctrines I seemed to find the new thing that I needed. The traditions of our family were bitterly hostile to the missionaries, and in my travels I had discovered that the Christian religion was not one and indivisible, but divided into a thousand warring sects. Theosophy, as I knew it at first, was fascinating as a philosophy, and even more as encouraging those occult studies which had deeply interested me from my childhood. Something of my connection with it I have already described; if you will permit me to see you in London, I can tell you much more. In England, as you will see from my card, I use for convenience the name (not my own, for that alas! does not now belong to me) of Hira Lal Bhaktin. It was part of the name of a dear friend and teacher, now dead."

As soon as I returned to England I wrote to Mr. Bhaktin at the address he had left with me, and asked him to come to my house. I gathered from his communications that he was in a position to give a complete and unanswerable exposure of Theosophy, and I was anxious to probe the whole subject to the bottom. When Mr. Bhaktin was ushered into my study, quiet, self-possessed, and dignified, all that I had read in Theosophist books of the marvellous powers of the Fakirs came back to my memory, and I wondered if I was entertaining a magician unawares. The piercing dark eyes, the proud bearing, the finely-shaped brow and head, certainly suggested a man of superior powers. But having made his personal communication he seemed determined to disclose nothing further about himself, and the few questions I ventured to ask during our interview were courteously but firmly evaded. "I came," he said, "at your request, to give information about the exposure of Theosophy in India. In a few weeks, when my business in this country is finished, I shall return to India. Till then I put myself at your service, for I am astonished to see how many persons in London are disposed to believe in Theosophy, and through you I may be able to be of real public service."

"In your communication to me," I said, "you wrote that the Coulombs exposed Madame Blavatsky. I have since learned from Theosophist friends that the Coulombs were adventurers, received by Madame Blavatsky out of kindness, and that when they quarrelled with her they took the revenge of forging a mass of letters calculated to injure her, and that Professor Patterson was completely hoodwinked by them."

"I might reply (1) that the great mass of letters given in by Madame Coulomb were all produced within the space of fourteen hours, not manufactured from time to time as they were needed; and (2) that every effort was made to induce the Theosophists in India to bring the charges against Madame Blavatsky into a court of law. The charges were distinctly framed in such a way as to be libellous if false."

"But there were, no doubt, sufficient reasons on Madame Blavatsky's side against going into the law courts. It never looks well for either politicians or religionists to fly to legal remedies."

"Very well," said my companion impatiently. "Let us admit that the Coulombs were forgers and that no argument can be based on the reluctance of Theosophists to face the courts. In November, 1889, the Psychical Society sent out Mr. R. Hodgson, B.A., Scholar of St. John's College, Cambridge, to make independent investigations, not trusting the Coulombs nor relying on any hearsay evidence. Deeply interested as I was in the subject, I came to Madras during Mr. Hodgson's stay, and closely followed his movements. The results of his examination will soon be published in the Proceedings of the Society for Psychical Research."

Mr. Hodgson distinctly states that 'whatever prepossessions I may have had were distinctly in favour of Occultism and Madame Blavatsky—a fact which, I think I may venture to say, is well known to several leading Theosophists.'

"What were the chief points which the Coulomb letters established, supposing them to have been genuine?"

"Well, they show distinctly, as Mr. Hodgson says, that Mahatma letters were prepared and sent by Madame Blavatsky, that Koot Hoomi is a fictitious personage, that 'supposed astral forms' of Mahatmas were confederates of Madame Blavatsky in disguise—generally the Coulombs; that alleged transportation of cigarettes and other objects, 'integration of letters' and allied phenomena—some of them in connection with the shrine at Adyar—were ingenious trickeries, carried out by Madame Blavatsky, with the assistance of the Coulombs."

"But did Madame Blavatsky really treat the Coulombs with as much confidence as they asserted?"

"Not a doubt of it, I think. They held positions of high trust. M. Coulomb was Librarian and Madame Coulomb the assistant corresponding Secretary of the Society; besides, when Madame Blavatsky was absent in 1883, Madame Coulomb had charge of the Keys of the Shrine, and next year she and her husband were left in sole charge of Madame Blavatsky's rooms. Besides, by admitting nearly all the non-incriminating portion of the documents to be in substance genuine, Madame Blavatsky proves that she constantly addressed Madame Coulomb in a familiar and affectionate tone."

"Still, I don't agree that the Coulombs were trustworthy. A well-known Theosophist told me the other day when I inquired about the sliding panels in the shrine, that the Coulombs had constructed the structures for trickery themselves, after their mistress had left; that they never had been, and never could be, used in the production of phenomena."

"There is no evidence to prove that they were the work of the Coulombs, and from the plan you will see at least that the position selected for the shrine was peculiarly convenient for obtaining secret access to it from the back. 'None of the changes,' says Mr. Hodgson, 'that were made in Madame Blavatsky's bedroom behind the shrine, though made with the ostensible object of removing all suspicion of trickery, tended to diminish this convenience.' This point is perfectly clear, that some time before the Coulombs left, all the necessary apertures for access to the shrine from the back were already in existence. Whether Madame Blavatsky knew of them or not is a question that to my mind admits of only one answer."

"The Theosophist gentleman I mentioned to you told me that Madame Blavatsky is not the only person, by the way, who testified to having seen the Mahatmas in Thibet. Mr. Damodar K. Mavalankar saw them too, and could also travel in the astral body. Did Mr. Hodgson see anything of him?"

"Yes, and examined him carefully, with the result, given after full details of the questioning, that Mr. Damodar's 'contradictions and false assertions in regard to the shrine constitute by themselves a sufficient ground for regarding him as for our purposes an untrustworthy witness.'"

As he is really the most important witness next to Madame Blavatsky herself, (1) because he had seen the Mahatmas, and (2) because he could travel in the astral form, it is worth while noticing two or three of his assertions. He said:—

I. That the sideboard aperture leading to the recess, and the recess itself, were so small that he could enter the hole with difficulty, and when once inside, "could only stand abreast, without being able to move either way an inch," or to lift up his hand. [Dr. Hartmann, a Theosophist, gives the dimensions of the aperture as 27 inches high, by 14 inches wide, and of the recess itself as 12 inches deep and 5 feet high. Mr. Hodgson, whose organism is considerably larger than Mr. Damodar's, "found that in a hole of the same size, or a trifle smaller, he could lift his hand, manipulate objects, and use the position in the way needed to produce the shrine phenomena."]

II. That there was no sliding panel to the shrine. [There was one, however, only Theosophists, while admitting the fact, say the Coulombs made it.]

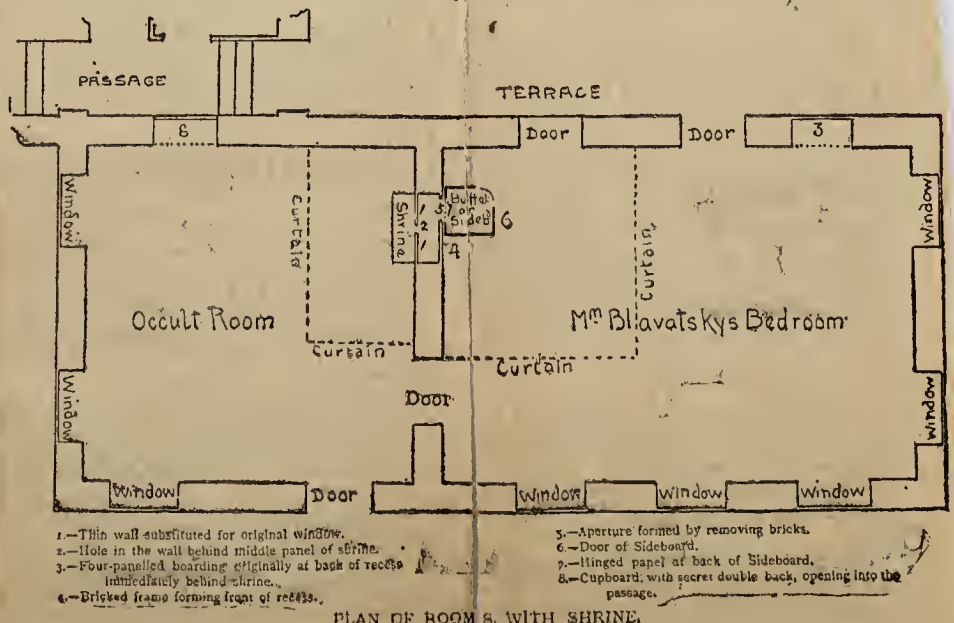
III. That he and Mr. Subba Row carefully examined the shrine and the wall, and were both satisfied that they were intact. [Mr. Row denied in Mr. Damodar's presence that he had ever examined the shrine, and Mr. Damodar afterwards retracted his own statement.]

Other contradictions will be found in Mr. Hodgson's report. As for the astral journeys, there is "nothing which renders it difficult to suppose a prearrangement between him and Madame Blavatsky, and some of the circumstances suggest a suspicion of such an arrangement."

CONFESSIONS OF A THEOSOPHIST.

VIII.—WHY I DISTRUST THEOSOPHY.

The stranger's statement was as follows: "I belong to an old Indian family, but thirty years ago, when I was only seventeen, I renounced my home and my friends and resolved to give up my life to religious study. I came to this decision under the guidance of a roving Fakir who came to our village and proclaimed that he knew the true way of salvation. The village people came round the grass hut he had built for himself and asked him if it was possible for this knowledge to be communicated. He remained long silent, then coldly said, 'If any man will fast seven days and seven nights, he may come to me and learn the secret of the better life.' Several of the villagers made the attempt but all, except myself, broke down before the appointed time. When the Fakir was assured that I had indeed fasted seven days, he gave me, enclosed in a cedar-box, a leaf of ragged paper, containing words which I was then unable to understand. I have since learned that they were part of the third chapter of St. John's Gospel in English. The Fakir had forbidden me to show the paper to anyone, but to keep it as a charm or talisman, never allowing it to leave my person. A few days later, while wearing the box, I was preserved in an almost miraculous way from a danger which I need not here describe in detail. I returned to the Fakir, to the Bábá-Ji, as we called him, fell at his feet and became his disciple. He told me that to attain to the higher life I must leave home and friends, and become a nameless wanderer like himself. After a long



PLAN OF ROOM 8, WITH SHRINE.

Blavatsky, whether acknowledged to be genuine or otherwise. They vary in the degree of care with which they are written, but in my opinion there is no attempt to disguise the hand. (Signed) F. G. N." Mr. Sims, of the British Museum, expressed the same conclusion as Mr. Netherclift.

The handwriting evidence is so all-important a proof of the real authorship of the Koot Hoomi documents that I give here facsimiles of letters, as written by "Koot Hoomi" and by Madame Blavatsky. The evidence depends chiefly on Madame Blavatsky's formation of the group of letters *d, g, k, and y*.

There are two kinds of *d*'s used in the writings, the German *d* (enclosed in brackets) and the English *d*. In her ordinary writings Madame Blavatsky nearly always used the German letter, and in the later Koot Hoomi writings the English; but in the earlier Koot Hoomi writings the German *d* frequently occurs, and the English in her own earlier letters. The letter *o* is also formed peculiarly in both her writing and the supposed Mahatma's, as a comparison of the facsimiles will show. At a first glance Madame Blavatsky's handwriting looks very different from the bold, well-formed writing of Koot Hoomi, but a closer examination reveals many similarities—so many that in the opinion of experts there had hardly been an attempt to disguise the hand. The following two (reduced) specimens are (1) an example of her admitted writing and (2) an extract from a Koot Hoomi document.

(1)

multitude men more than any other, cannot remember that the approaching east of the Eastern drama is to be the last end, the scene in one that it will require, all our efforts, every scene free on our part, and requires but more careful preparation than in any direction than did the last war. They must remember, that to cut all and, when every one has to be busy preparing is — the highest of crimes, a treason to the their Country and their God.

"He who hath said let him

(2)

My dear Mother. Having in fact to say to the first one of your letter, your journal, de laque de laque, it is a great and I hope to be a great one, but it is not the only one containing a question. I read your letter, the second one — with all the attention I could bestow upon it, and do not find in it one word that would not be a surprise to me as it is the case of the work of another nation of those as being, was some time ago to be a great one. The word had intended, friends of all times or, but for long, when I was by the way, and under the influence of the great and noble religion, from

Mrs. Sidgwick examined the whole of the Blavatsky MSS. with great care, and came to the same conclusions as Mr. Hodgson. As regards the plates from which the above facsimiles are taken, she says: "The specimens of isolated letters are, I think, so far as I have compared them with the originals, as nearly facsimiles as can be expected." "The development of the K.H. writing is very marked, and the gradual elimination of Blavatskian forms is, to say the least of it, suggestive. The argument is greatly strengthened by the occasional spasmodic appearance of Blavatskian forms—seemingly by accident—through the K. H. manuscripts attributed to her."

The conclusions to which I had now come, after full study and anxious investigation, may be briefly summarised here.

I. The best experts in handwriting consider that the Coulomb letters were written by Madame Blavatsky. These letters, some of which were published in the *Madras Christian College Magazine* for September, 1884, prove to my mind conclusively that Madame Blavatsky, with the assistance of the Coulombs, had been engaged in a series of frauds. The heads of the Theosophical Society were challenged to take the matter to the law courts. As they have not done so, in my opinion they owe to the public a vindication of Madame Blavatsky which shall be at least as convincing as the evidence against her that now remains unanswered. It is said that Theosophists decline to examine the report of the Psychical Society. Why? "There is no religion higher than truth."

II. Quite apart from the evidence of the Coulombs, there is a mass of testimony against the letters and the phenomena. The case of Mr. Massey, given last week, and that of the plagiarism from Mr. Kiddle, mentioned in a previous article, are specimens.

III. There is no sufficient evidence for the existence of the "Brotherhood." The primary witnesses to the existence of the Mahatmas have been examined, and, to quote Mr. Hodgson, they "have in other matters deliberately made statements which they must have known to be false, and therefore their assertions cannot establish the existence of the Brotherhood in question."

"Now," I said to Mr. Bhaktin, when after full investigation I had stated to him these convictions, "one great puzzle remains. Why did Madame Blavatsky take all this trouble about her imposture? What had she to gain by starting a new religion? In her own country

'Son Excellence  
Madame la Générale  
Helène P. Blavatsky'

was related to the nobility, and might have lived a life of ease and splendour. Was Theosophy her monomania?"

"Well, I used to think," said Mr. Bhaktin, "that she was a kind of wild saint—an enthusiast like my master the Fakir; but closer contact has convinced me that religious passion and self-sacrifice were not her most prominent characteristics."

"You don't mean, I suppose, that money was her chief motive? Theosophists say the Society partly subsisted on her gifts."

"I should doubt that," said Mr. Bhaktin, "but I don't suppose the love of money, any more than religious passion, was the cause of all her eccentricities."

"Then she merely wanted notoriety, I presume, for what other explanation is left?"

"Well, you know that at one time there was a strong suspicion in India that Madame Blavatsky was a Russian spy. Now I do think it very likely that she was. Mr. Hodgson scouted that idea at first, but he says that a conversation with Madame, which arose out of her sudden and curious excitement at the news of a Russian movement on the Afghan frontier, brought his mind back to it, and compelled me to ask myself seriously whether the task which she had set herself to perform in India was to foster and foment as widely as possible among the natives a disaffection to British rule. There is a special rule in the Society providing for secret membership. Madame Blavatsky's influence is felt, moreover, far beyond the limits of the Society. When she returned to India, in 1884, an address of sympathy was presented to her by a large body of native students of Madras, of whom, apparently, only two or three were Theosophists."

"A Russian spy! But even the tortuous methods of Russian intrigue would find her ways circuitous."

"I don't see why; in the houses of rich Anglo-Indians she had splendid opportunities. Mind, I don't believe she was ever in Thibet at all. Writing from America to a Hindu, she said she had 'acquired some knowledge from some wandering Siberian shamans, which, being interpreted, means that she learnt their conjuring performances.' There are many mysterious pages in her life. From one of the Blavatsky-Coulomb letters, it appears that before her acquaintance with Madame Coulomb at Cairo, in 1872, she had been filling a page which she wished to be 'torn out of the book' of her life."

"Is nothing further known of this page?"

"Not beyond conjecture, but it is pretty certain that Madame Coulomb knew something, for when quarrels arose in Bombay, she used to boast of her power, and it is certain that Madame Blavatsky feared her and stood by her to the last possible moment. At Cairo she and a Madame Sebire established a spiritualistic society which failed; afterwards she spent eight months in India, where she enlisted the patriotic sympathy of the natives. She gave dark hints in letters about 'British domination, that curse of every land it fastens itself upon,' and begged her Hindu friends 'to fish out of the great ocean of Hindu hatred for Christian missionaries some of those big fish you call Rajahs, and whales known as Maharajahs.' Her ultimate object was, I do sincerely believe, the furtherance of Russian interests."

I cannot say that my own opinion is as settled on this point as Mr. Bhaktin's, but whatever Madame Blavatsky's objects may have been, his evidence tends to prove her one of the cleverest and most resourceful impostors the world has ever seen.

## CONFESSIONS OF A THEOSOPHIST.

### XI.—HANDWRITING AND OTHER EVIDENCE.

To make my case against Theosophy complete, I have now to show that "there are certain marked peculiarities of Madame Blavatsky's handwriting which occur throughout the Koot Hoomi writing." Mr. Netherclift, a professional expert, examined the Blavatsky-Coulomb documents, and returned them all in a packet along with the undoubted writings of Madame Blavatsky entrusted to him for comparison. This packet of writings was endorsed by him as follows: "The whole of the writings contained in this packet are by the hand of Madame

T M E

HOLY BIBLE

# Biblical World

CONTINUING  
THE OLD AND NEW TESTAMENT STUDENT

EDITOR  
WILLIAM R. HARPER

ASSOCIATE EDITORS

IRA M. PRICE
ERNEST D. BURTON

ROBERT F. HARPER
OLIVER J. THATCHER

GEORGE S. GOODSPEED

*The Editors are not responsible for opinions expressed by contributors*  
Entered at the Post-office at Chicago for mailing at second-class rates

OLD SERIES  
Vol. XVII
DECEMBER, 1893
NEW SERIES  
Vol. II No. 6

I. EDITORIAL: A Familiar Talk with our Subscribers—The Past Decade of Biblical Study—A Modest Claim to have been Helpful to True Progress—The Critical Situation in Biblical Circles at Present—The Need of the Hour—The Plans of THE BIBLICAL WORLD—What its Friends can do to help the Cause	401-406
II. IS GENESIS 21:9-21 A DUPLICATE OF GENESIS 16:5-14. Professor Edwin Cone Bissell, D.D.	407-411
III. THE SELF-CONSCIOUSNESS OF JESUS. III. T. H. Root	412-420
IV. THE HISTORICAL CHARACTER OF THE NARRATIVES OF THE PATRIARCHS. II. Rev. Professor Lewis B. Paton, M.A.	421-429
V. REALISM IN PSALM 23:1-3. Dean A. Walker	430-433
VI. PAUL'S VISITS TO JERUSALEM. Professor W. J. Beecher, D.D.	434-443
VII. BIBLICAL CRITICISM IN SOME OF ITS THEOLOGICAL AND PHILOSOPHICAL RELATIONS. II. Rev. James Ten Broeke, Ph.D.	444-451
VIII. THE AMERICAN INSTITUTE OF SACRED LITERATURE	452-453
IX. EXPLORATION AND DISCOVERY: Zaphenath-Paneah and the Date of Genesis. Rev. C. M. Coburn, Ph.D.	454-455
X. SYNOPSIS OF IMPORTANT ARTICLES: Was there a Golden Calf at Dan?—Jesus' Self-Designation in the Synoptic Gospels.—The Historical Difficulties in Kings, Jeremiah, and Daniel	456-459
XI. NOTES AND OPINIONS: German as an Aid in the Study of Theology—The Kingdom of God	460-461
XII. WORK AND WORKERS	462-465
XIII. COMPARATIVE-RELIGION NOTES	466-468
XIV. BOOK REVIEWS: Cheyne, Aids to the Devout Study of Criticism.—Ley, Historical Explanation of the Second Part of Isaiah.—Cone, The Gospel and its Earliest Interpretations.—Broadus, A Harmony of the Gospels	469-475
XV. CURRENT LITERATURE	476-480

SUBSCRIPTION PRICE, \$2.00 A YEAR, IN ADVANCE

Foreign Subscriptions:—Great Britain, 9s.; Germany, M. 9; France and other countries, 11 fr.

CHICAGO

**The University Press of Chicago**

D. C. HEATH & CO., DIRECTORS

LONDON: LUZAC & CO., 46 GREAT RUSSELL ST., W.C.

# Now is the Time to Subscribe.

Commencing with the January, 1894, number

THE BIBLICAL WORLD will be enlarged to the full magazine size, and will appear in an attractive new cover. The subscription price will be TWO DOLLARS PER YEAR, payable in advance.

## EXCEPTIONAL OFFER.

THE BIBLICAL WORLD

THE GOLDEN RULE

THE COSMOPOLITAN MAGAZINE.

ALL FOR (\$4) FOUR DOLLARS FOR ONE YEAR.

This makes one of the most attractive and varied combinations ever offered at a low price, and will give the largest amount of interesting, suggestive and instructive reading that can be secured for the home at any similar rate.

THE COSMOPOLITAN MAGAZINE is, in many respects, the finest of the monthly family magazines. Every number is profusely and richly illustrated, and represents the latest thought of many of the best writers here and in Europe.

THE GOLDEN RULE represents the earnest movement among the younger Christians of the country, and is the official organ of the CHRISTIAN ENDEAVOR SOCIETY. It is edited by Dr. Clark, the president of the Society, and is filled every week with the most stimulating and helpful matter for all interested in active Christian work.

The combined price of these three periodicals, taken separately, is \$5.50.  
Our price for all is

**FOUR DOLLARS PER YEAR.**

*Send in your subscriptions to-day.* As the terms for subscription to all these periodicals is strictly payment in advance, subscribers will kindly send the full amount with their orders.

All communications should be addressed, and all checks, drafts or money orders made payable, to

THE UNIVERSITY OF CHICAGO PRESS,  
Chicago, Ill.

# The Biblical World

---

Continuing the Old and New Testament  
Student

.....

## PROSPECTUS FOR 1894

---

### I. REGULAR DEPARTMENTS.

1. **The Editorial Department**, devoted to the interpretation and criticism of current tendencies in religious life and thought, so far as they bear upon the Bible and are concerned with it.

2. **The Department of General Articles**, in which brief, popular, stimulating and accurate contributions to biblical learning are made by leaders of thought in America and Europe.

3. **The Department of Exploration and Discovery**, in which reports of the latest work in Bible lands and in the far East are reported in brief and clear statements presented from men personally acquainted with exploration.

4. **The Department of Comparative Religion**, containing illustrative material from the world's great faiths; discussion of important points of agreement and contrast between the Bible and the other sacred books of the world, throwing new light upon the Scriptures from the spiritual illumination of the non-Christian peoples.

5. **Work and Workers**, a chronicle of the doings of biblical scholars, and hints and familiar gossip relative to their personality and methods of work.

6. **The American Institute of Sacred Literature**, the common meeting ground of the many students in all the various courses of the Institute, where hints and suggestions as to new work and better methods are given.

7. **The Sunday School Department**, in which the characteristics of the leading Sunday School systems will be presented and discussed; the best methods of Bible study as adapted to Sunday School work considered; and the progress being made in Sunday School work throughout the world noted.

8. **Synopses of Important Articles**, in which the essence of the best periodical literature on the Bible is gathered, and acute and careful criticism of these articles by the editors is given.

9. **Notes and Opinions on Current Biblical Thought**, presenting selections from the latest and best literature, original paragraphs from thoughtful students and editorial suggestions concerning current topics.

10. **Book Reviews**, a department which aims, not merely to criticise with candor and care the current literature of the day, but also to assist busy ministers and laymen to a knowledge of the best sources of information upon biblical topics.

11. **Current Biblical Literature**, a condensed list of the books and articles published monthly in the great world of biblical learning and investigation, including not merely books, but periodical literature in America and Europe.

## II. SPECIAL FEATURES FOR 1894.

1. **Twelve Studies in Genesis**, in which the early Hebrew stories will be taken up one by one, for the consideration of (1) their origin in the light of the parallel stories in other ancient literatures; (2) their interpretation in view of recent critical and archæological investigations; (3) their teachings as compared with those of similar passages in other literatures.

2. **Biblical Biographies**; namely, those of Samson, Saul, Solomon, Isaiah, Jeremiah, Ezekiel, Stephen, Mary, John the Baptist, Peter, Barnabas.

In these articles the particular characteristics commonly overlooked will be brought forward. Special emphasis will be laid upon their delineation as types of religious character.

3. **Crises in Biblical History**, for example, Jeroboam and the Disruption of the united Israel, Isaiah and the Invasion of Sennacherib, Nehemiah and the Mixed Marriages; Daniel and the Fall of Babylon, The Galilean Proposal to make Jesus king, The Day of Pentecost, The Council in Jerusalem, the Threatened Apostasy of the Hebrew Christians.

4. **Realistic Production of Biblical Situations**, in which an effort will be made to present in modern form the utterances of ancient biblical writers as interpreted in connection with their historical background. Among others the following: Hosea's domestic tragedy, the events which constituted his call to the ministry; The child-prophecies of Isaiah; The burning of Jeremiah's roll; Paul and Agrippa; The mistakes of the Galatians; The faults of early Christians as shown in the Epistle of James.

5. **Twelve living topics:** outline references to the best literature.

The Origin of the Book of Deuteronomy,

The Errancy or Inerrancy of the biblical Writings.

The National vs. the Individual Element in the Psalter.

The Literal Fulfillment of Prophecy.

The Persian Influence upon the later Jews.

What Christianity owes to Greece.

What Christianity owes to Rome.

The Priesthood in Israel and India.

The Historical Trustworthiness of the Book of Acts.

The Phenomena of Demoniacal possessions.

Was the term Kingdom of God as used by Jesus a sociological Term.

6. **The best helps for the study of particular books**, namely, those of Genesis, Samuel, Isaiah, Jeremiah, Job, Proverbs, the Gospel of Matthew, the Gospel of John, Romans, Galatians, Ephesians, Colossians, and Book of Revelation.

7. **Selections from a Buddhist Catechism**, written by Col. Olcott, for use in the training of Buddhist children, the form being modeled upon the Westminster catechism and therefore of great value for the comparative study of Buddhism.

8. **Selection of passages from the World's Scriptures** with special reference to their similarity to biblical teachings, to be printed in parallel columns. Among others the Babylonian Penitential Psalms; The Vedic hymns to Varuna; The Life of Buddha; Vergil's fourth Eclogue.

9. **Sketches of foreign biblical scholars with portraits**, among others, Canon S. R. Driver, Prof. A. B. Bruce, Prof. T. K. Cheyne, Prof. A. F. Kirkpatrick, Prof. August Dillmann, Prof. Hermann L. Strack, Prof. Holtzmann, Prof. Sanday and Prof. Weiss.

10. **Letters from representative pastors** on "How much I study the Bible and How?"

11. **What Higher Criticism Is Not.** A series of six papers by representative scholars showing the various popular misconceptions which are commonly entertained concerning this much discussed method of biblical investigation.

12. **The Book of Proverbs**, being a reprint of the book in the revised version with the material of the book classified according to subjects; the passages belonging to each subject being grouped together, with brief explanatory notes.

13. **Expository Treatments of Selected Books**, chapters and sections from the Old Testament and the New, with suggestions from eminent preachers; critical discussions on the best expository sermons.

14. **Bible Work in Colleges and Theological Seminaries**, being brief reports of the Bible work now in progress in the leading institutions of the country.

15. **Articles upon the following, among other, topics:**

Why did Christ work miracles? The Good of Phariseism.  
Simplicity of Religion according to the teaching of Jesus.  
The Central Importance of the life of Christ in biblical Study.  
The Marriage Customs of the Jews in the first century.  
Jewish Literature of the last two centuries before Christ.  
The Prophetic gift of the Apostolic Church.  
A free modern Translation of the Sermon on the Mount.  
The Rome of Paul's day.  
Recently discovered Manuscripts of value for biblical Study.  
How to Read the Psalter? How to Study the Psalter?  
How to Preach the Psalter? How to Use the Psalter Devotionally?  
The Question of the Second Isaiah, and what is involved in the question.  
The arguments for unity of the Book of Isaiah.  
The Arguments for the Second as distinguished from the First Isaiah.  
The Point of View of Chronicles compared with that of Samuel and Kings.  
The Alleged Discrepancies between Chronicles and Kings.  
Slavery in the Old Testament. The Forms of the Decalogue.  
The Relation of the Decalogue to the Mosaic law.  
The Account of Balaam's Ass. The Witch of Endor.  
The Blessing of Jacob, Gen. 49. The Song of Moses, Ex. 15.  
The Song of Deborah, Judges 5. Human sacrifices among the Hebrews.  
The use of Mythology by biblical writers.  
The Underlying Principle of sacrifice in oriental religion.  
The Book of the Covenant. The Order of the Prophets.  
The Suffering of the Babylonian Exile. The Significance of the Return.  
Sociological laws in the Old Testament.  
The Exegetical Method of Jesus.  
Wisdom in teaching critical results.  
Jesus Christ and Gautama Buddha.  
Jesus' Idea of the Kingdom of God.  
The Purpose of Christ's parabolic teaching.  
Christological Implications of the higher criticism.  
The External Evidence of the Exodus.  
The Pattern Marriage in Israel.  
Beliefs of a Brother.  
Jewish Apocalypses.



• NOW •  
READY

#### THE PILGRIM IN OLD ENGLAND.

By AMORY H. BRADFORD, D.D. History, Present Condition and Outlook of the Independent (Congregational) Churches in England. Andover Lectures for 1892. Crown 8vo, 362 pp., extra Cloth, gilt top, \$2.00.

Introductory lecture on "Life and Form," organization of the Christian Church, its development and variations through the ages; origin and growth of the Independents in England, and discussion of the Nonconformist Churches there.

#### THE INTERWOVEN GOSPELS AND GOSPEL HARMONY.

By REV. WILLIAM PITTENGER. A continuous narrative in the words of the Gospels; interleaved pages showing the method of the Harmony. According to the *American Revised Version*. Full indexes, references, etc. New edition. *Seventh Thousand*. Cloth, red edges, five maps, \$1.00.

#### BEECHER'S BIBLE STUDIES.

Readings from Genesis to Ruth, with Familiar Comment, given in 1878-79, by HENRY WARD BEECHER. Edited from Stenographic Notes of T. J. ELLINWOOD by JOHN R. HOWARD.

"Directness, simplicity and comprehensive conception . . . inspiration and strength . . . suggestive and inspiring treatments . . . which the general Bible student will be sure to enjoy."—*The Biblical World*.

FORDS, HOWARD, & HULBERT, New York.

---

# THE JOURNAL OF GEOLOGY

Will be issued Semi-Quarterly on or about the following  
dates: February 1, March 15, May 1, June 15, August 1,  
September 15, November 1, December 15.

The immediate editorship of the Journal will rest with the geological faculty of the University of Chicago, under whose auspices and guarantee it is issued, but its policy will be open and comprehensive. The names of its associate editors are the best index of its scope and character.

Editorial communications and publications for review should be addressed to Editors' Journal of Geology, University of Chicago, Chicago, Ill., U. S. A. Publications intended for the editors personally should be addressed to them by name.

Business communications, subscriptions, advertisements, etc., should be sent to the University Press, University of Chicago, Chicago, Illinois, U. S. A.

Subscriptions in America, \$3.00 per annum.

Subscriptions in other countries in the postal union, \$3.50 per annum.

Copies of "Distinct Glacial Epochs and the Criteria for their Recognition," by Professor Salisbury, can be had for class use at 10 cents per copy.

# THE UNIVERSITY

## EXTENSION

## WORLD

*Is a Monthly Journal  
devoted to the extension  
and popularizing of  
higher education.*

It is under the official direction of the University Extension Department of the University of Chicago. The design of its contents will be seen in the following scheme.

### A. News.

1. A broad and general view of University Extension and kindred systems, noting developments of especial interest all over the world.
2. Periodical letters from the chief Universities and societies engaged in Extension work at New York, Philadelphia, Oxford, Cambridge, etc.
3. News of interest from all institutions which have organized Extension work.
4. News of special import from District Associations, Local Centres, etc.

### B. Leading Articles and (Editorials) dealing with

1. The Extension movement generally; kindred or allied movements; Chautauquas, Y. M. C. Associations, Public Libraries and higher education generally.
2. The educational features and organism of University Extension; *Class-work, Exercises, Lecture-study, Correspondence, Training of Lecturers, Local efforts and Organization, Student Associations.*
3. Articles dealing with matter of general literary and scientific interest.

### C. Review of Books.

### D. Lists and Notices of Summer Meetings, Educational Conferences, Etc.

THE UNIVERSITY EXTENSION WORLD will be a monthly journal, each number consisting of 32 to 48 pages, and cover. Subscription price, \$1.00 per year. Special rates to clubs and agents.

Address,

THE UNIVERSITY EXTENSION WORLD,  
CHICAGO, ILL.

JUST PUBLISHED.

.....

SYNTAX

OF THE

MOODS AND TENSES

IN

NEW TESTAMENT GREEK.

---

BY ERNEST DEWITT BURTON,

*Professor in the University of Chicago.*

---

Large 8vo. Cloth.      237 Pages.      Price, \$1.50.

---

This is a thoroughly revised and greatly enlarged edition of a book already favorably known to teachers of the Greek New Testament as a valuable aid to interpretation. Its classification of usages, differing in some respects from those commonly adopted, and its discussion of the relations between English and Greek usages will make it of interest to teachers of classical Greek as well as to those of the New Testament.

THE UNIVERSITY PRESS OF CHICAGO,  
CHICAGO, ILL.

THE PUBLIC LOOK TO THE

# Remington Typewriter



For the latest and most practical **IMPROVEMENTS**. It has always furnished them, and will continue to do so.

**WYCKOFF, SEAMANS & BENEDICT, 327 Broadway, New York.**

---

## *A Tonic*

For Brain Workers, the Weak and Debilitated

### Horsford's Acid Phosphate

is without exception the Best Remedy for relieving Mental and Nervous Exhaustion ; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

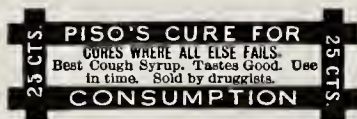
**Dr. J. C. Wilson**, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of over-worked men, with satisfactory results."

Descriptive pamphlet sent free.

*RUMFORD CHEMICAL WORKS, Providence, R. I.*

**Beware of Substitutes and Imitations.**

---



We offer you a ready made medicine for Coughs, Bronchitis, and other diseases of the Throat and Lungs. Like other so-called patent Medicines, it is well advertised, and having merit it has attained a wide sale under the name of **Piso's Cure for Consumption**.

It is now a "Nostrum," though at first it was compounded after a prescription by a regular physician, with no idea that it would ever go on the market as a proprietary medicine. But after compounding that prescription over a thousand times in one year, we named it "Piso's Cure for Consumption," and began advertising it in a small way. A medicine known all over the world is the result.

Why is it not just as good as though costing fifty cents to a dollar for a prescription and an equal sum to have it put up at a drug store? Prepared by

**E. T. HAZELTINE,**

- -

**Warren, Pa.**

# THE BIBLICAL WORLD

CONTINUING

*The Old and New Testament Student*

VOLUME II.

DECEMBER, 1893

NUMBER 6

ONE may sometimes talk about himself and not be egotistic. There are occasions, indeed, when talk about one's self is not only proper but desirable. There is, moreover, less danger when the "self" is not an individual. THE BIBLICAL WORLD believes that in this, the last number of the current year, the last number likewise of its first year as reorganized, it may familiarly speak of its past, its present and its future. Should any one take exception, it begs leave to cite as precedent the example of many able journals. That it has a purpose in entering upon this easy chat with its constituency, no one will doubt. What is that purpose? To tell its friends something of the "inside", which perhaps many of them have already learned from a perusal of its contents month after month; to gain the closer sympathy and the more active assistance of these same friends, who, in any aid which they may render, will help not only THE BIBLICAL WORLD, but also the world at large.

NO ONE will deny that the past ten years have been years of wonderful significance in the history and development of biblical study. It will be remembered that during these years the study of the English Bible has received a place in the curriculum of our colleges never before accorded it. The young men who leave our theological seminaries are no longer wholly ignorant

of the form and structure of the books which are the foundation of all their work. Schools for the study of the Bible have been established in a multitude of places. Many of our largest cities have been stirred as never before by the scientific exposition of portions of sacred Scripture. Agencies of various kinds have been set at work to dignify and magnify the work of Bible study. The people in general have come to possess ideas about the Bible more intelligent, more reasonable, and consequently more wise and effective than hitherto had been held. Many of our most talented young men have been led in the providence of God to adopt "a new calling"—that of Bible teaching. Contributions have appeared on every side which render possible a better and truer comprehension of the scope and purpose of the sacred books. New methods of study have been introduced which, though not reactionary, have changed most radically the character of the work which we are now doing and which we are to do in the future. New foundations have been laid on which a stronger and more lasting superstructure may be reared than would otherwise have been possible. With all this work, THE BIBLICAL WORLD, under the various names which in its development it has assumed, may surely claim to have been closely identified. Modesty suggests caution at this point; but with all due modesty, it may be claimed that *The Student* in former years, THE BIBLICAL WORLD of to-day, has led thousands and thousands of men and women to a larger and better comprehension of sacred truth, has inspired many persons to work and strive for higher things, and has aided many a troubled soul which found itself in the midst of doubt and difficulty. Some will ask, What evidence have we that this claim is well founded? And we answer: The evidence of this is seen in the letters from every part of the world which hundreds of subscribers are continually sending; in the appreciation shown by the religious and secular press of this country and other countries in the use made of the material published from time to time; in the kindly words and friendly hand-grasps—for THE BIBLICAL WORLD has hands that may be shaken—received on every possible occasion. In a single day, one just beginning the work of study and investiga-

tion makes words of inquiry and requests for aid; a teacher indicates cordial appreciation of this or that suggestion which had been adopted with great advantage; a brother, old in years and of mature wisdom, writes expressing gratification that there is an instrument ready and able to render valuable assistance in so important a cause. Is it egotistical to say this? Very well, let it be so regarded.

---

THE WORK of the journal in the past has been, it is believed, a helpful one. Its work has also been consistent. The interests of truth are never conserved by a policy of repression; most surely does this statement hold good of everything that relates to the Bible. On the other hand, that spirit which seeks to destroy, which takes away the old without substituting for it something better, is even worse than devilish. To refuse to be identified with either the one or the other of these tendencies undoubtedly subjects one to suspicion on the part of those who are themselves already committed. From the beginning a policy of steady adherence to the great truths most commonly accepted has been maintained, but at the same time there has been exhibited an openness to consider new presentations of truth. We challenge any one to discover at any point the slightest indication of the destructive spirit. There has been no vacillation from one side to the other; there has been no attempt to startle or confound. The effort at all times has been to adopt the judicial point of view rather than that of the advocate. The desire has been not to furnish opinions which others might accept, but rather to aid those who were desirous of our aid in formulating opinions for themselves. Here we are compelled to confess that mistakes have been made. Statements have gone forth which were not sufficiently guarded, and which consequently have conveyed a meaning not intended; but human speech in its best form is inadequate at all times to express one's thoughts. THE WORLD congratulates itself, with modesty of course, that its mistakes have not been more numerous. So much for the past, which, in spite of everything, is known to have been helpful to many and in the main consistent.

THE PRESENT, in the midst of which our work moves along, is, at all events, as critical as any other present through which we have passed. Is it not perhaps more critical? How so? (1) Because of the restlessness which seems to characterize all mental and particularly all theological activity. Are we sure of the foundations upon which we have been building? (2) Because of the many new factors which are all the time being introduced; factors which demand recognition, and which, when recognized, require readjustment on every side. (3) Because of the new methods now coming into vogue, methods which have proven false much that was supposed to be true and have disclosed so much of the new as to render them suspicious. Is a crash coming? A breaking up of the beliefs of the past, with no certain and definite basis on which to rest our faith? So the alarmist would have us believe. *It is not true.* Our present is but a repetition of a thousand presents that have passed. It is our duty, as it is our privilege, to adopt the policy of the great teachers whose words and lives have during historic times guided humanity. What policy was this? That of progressive conservatism; a spirit of progressiveness which made it impossible to be satisfied with the past and which presented an ideal far in advance of the present; a spirit of conservatism on the other hand which compelled a degree of accommodation to the situation in which each found himself, and which prevented, at least in a majority of cases, radical change and open rupture. It is not always a revolutionary spirit that accomplishes most. It is with this spirit of progressive conservatism that THE WORLD takes up again the work which has fallen to it.

---

SINCE the future is always becoming the present, it is the policy of the future rather than that of the present which should be outlined. Here our good friends will allow us to be more specific, even though we may utter that which shall never be realized. What now is it that we wish to accomplish? How shall we proceed, and in what spirit shall we undertake the work?



IN spite of the progress already made, the ignorance of Bible thought and Bible truth is amazing. In intellectual circles comparatively high, the Bible is a book unknown and consequently lightly estimated. From the better class of our educational institutions we are now sending forth men with a respectable equipment in this department of learning. They go forth, and so strong is the prejudice against new light, so dense the ignorance of what scholarship has demonstrated beyond a doubt, that the men sent forth to uplift are dragged down and, after a few years of fruitless effort, accept the position of those whom they should have lifted up, having lost all hope of accomplishing the mission assigned them by God himself. What, then, is the difficulty? That to-day the average man and woman who accepts the Bible refuses to do that which will enable him or her to grow in the knowledge of the truth which it contains. What is the remedy? An earnest effort on the part of those whom a kind Providence has permitted to make progress in these lines to reach the thousands and millions who need to be reached in order that the condition of things may be changed. Who may do this work? Those who, after careful and patient work, have gained a comprehension of its magnitude and the proper knowledge of the great truths revealed. Who are the Bible teachers from whom to-day the masses receive their instruction? For the most part men and women who have no knowledge of the Bible, whose work, in too many cases, alas! is more hurtful than helpful, whose ignorance is only less than that of those whom they profess to teach. The real difficulty has been that the men and women trained by education and by special study for this work have grown away from the work itself. They have forgotten the great responsibility which rests upon them because of the opportunities which have permitted them thus to gain, to this or that extent, a true knowledge of the sacred Scriptures. The scholar refuses to follow the example of the great Teacher who was willing to accommodate himself to the multitude in order that they might receive instruction in a form in which it could be understood by them. Does this mean that we must make our work more popular? Yes. For the

learned there are many means of intercommunication. The people have been forgotten except by those who, in the nature of things, could not help them. THE BIBLICAL WORLD will in the future adapt itself to a broader constituency; but in doing this it will maintain the scholarly spirit which it is believed has thus far characterized it. This new adaptation will require changes. These changes, however, will not be of a nature to make the journal less valuable to its present constituency.

---

FOR the details of the work proposed, our friends are referred to the prospectus published in another place. The new features there announced will indicate in some degree our plans for the coming volumes. The scope will be broader; less of the technical will be introduced, there being an opportunity for the publication of this material in that other journal, *Hebraica*, which may perhaps be called the sister of THE BIBLICAL WORLD,—a sister more sedate, more technical. In a word, THE WORLD will be more popular in matter and in form than it has been hitherto. In this way its influence may be extended, and a work accomplished which to-day no one has undertaken. The spirit will be the same,—that of loyalty to the truth. This means little perhaps because it is a spirit which everyone professes. Time, however, will show to those most interested, and to those best capable of passing judgment, whether the claim of the WORLD to the exercise of this spirit is well grounded.

---

IN CONCLUSION, we beg permission to ask that which is the test of every close relationship. If our friends feel themselves drawn toward THE BIBLICAL WORLD, if the purpose is one which commends itself to them, if they approve the policy, if the cause represented is a cause which appeals to them, will they not *help* us? How? In many ways known to them as well as to us, and which we leave to their better judgment in each case to indicate. Come how it may, we wish the help. We need it. We deserve it. Will you give it?

## IS GENESIS 21:9-21 A DUPLICATE OF GENESIS 16:5-14?

By PROFESSOR EDWIN CONE BISSELL, D.D.  
McCormick Theological Seminary, Chicago.

Is the account given of Hagar in Gen. 21:9-21 only a different version of that in Gen. 16:5-14? This is claimed by the advocates of the current analysis of Genesis. The reasons given for the opinion are these: (1) The use of Elohim for God in the second passage, Jehovah being used in the first; (2) the similarity of the accounts in other respects; (3) the difficulty of harmonizing the second passage with itself on the supposition that the events of the book are here described in chronological order. Conceding, however, the principle that different names for God are, in themselves, proper in the Bible and even to be expected, we find the two terms here wisely discriminated. The first passage which uses Jehovah, is directly concerned with the trial of Abraham's faith as it concerns the promised seed. What is said of Hagar is incidental to the main thought. The second passage, on the contrary, relates to the expulsion of Ishmael from Abraham's family and to his future history. From analogy where similar themes are treated in Genesis, it might be expected, were the name of God to be used here, that it would be Elohim. The history of Ishmael is carried on to the point where he marries a foreign wife and settles outside of Palestine. Excepting the use of Elohim, the language of the passage is generally admitted to have no peculiarities sufficient to distinguish it from the first.<sup>1</sup>

What then are the points of likeness leading to the conclusion that the two passages are but different versions of the same story? They both relate how Hagar, the handmaid of Abraham and Sarah, was driven from the family at Sarah's instigation, and that Hagar was comforted by an angel in the wilderness where she wandered. Here, in general, the points of likeness end.

<sup>1</sup> See Delitzsch, *Commentary, in loco.*

They hold no comparison, in number or quality, with those of unlikeness.

In the first passage the occasion of the outbreak against Hagar is her conception, causing her to despise Sarah who remains barren. In the second, it is the weaning of Isaac whom Sarah has already borne, and at whom, as it would appear, Hagar's son—who had been born still earlier and had now grown to boyhood—mocks. In the first case Sarah deals "hardly" with Hagar, so that she flees away alone. In the second, Abraham sends Hagar away with her child at God's command. In the first, the angel finds Hagar by a fountain of water "in the way to Shur" (cf. verse 14). In the second, the angel hears the cry of distress from Hagar and her child who are ready to perish from thirst in the "wilderness of Beersheba." In the first, the promise made respects Hagar's unborn child. In the second, it respects the same child now accompanying Hagar and is to the effect that he shall become a great people. The first account closes with a statement as to the name Hagar gave to the angel that appeared to her, and to the fountain where he appeared. The second, closes with a statement concerning Ishmael's maturing, marrying and the place where he dwelt.

It will be seen at a glance that the differences of the second account from the first are throughout of the nature to imply that the events it describes occurred several years after those described in the first. This conclusion harmonizes perfectly with the position which has been assigned to it by the author of Genesis in his book. He has inserted between the first and second accounts four chapters of history, including two theophanies, the destruction of Sodom and Gomorrah, Abraham's experience with Abimelech in Gerar and, most important of all, the institution of the rite of circumcision together with an account of the circumcision of Ishmael *at the age of thirteen years* (17:25). According to the writer's chronology, Ishmael was sixteen or seventeen years old when the events took place which are recorded in the second passage (17:24, cf. 24: 5, 8). He was unborn at the time of those recorded in the first passage. So far, accordingly, there is almost everything to favor the view that we have here, not two

different accounts of the same story, but one account in two successive stages. It surely seems that the material of the second passage forms a strict and proper sequel to that of the first.

At this point our critics' third reason for their view properly comes in. It is that the second passage cannot be harmonized with itself on the supposition that, as compared with the first, it is simply a successive stage of the narrative. In 21:14 Abraham is represented, they affirm, as putting, besides a bottle of water, Ishmael on Hagar's shoulder when he sends her away. This they hold—and very properly if it be true—would be absurd, supposing him to be a youth of sixteen or seventeen years. That it is actually the thought of the writer that the child is put upon the shoulder, they say, is confirmed by the subsequent context which speaks of Hagar as casting her son under a shrub; and by the translators of the *Septuagint* who, beyond dispute, definitely state it as a fact. Hence, Ishmael cannot be thought of as more than a babe at this time.

Suppose, for a moment, that this reasoning be looked upon as valid, is the passage thus brought into harmony with itself? And is it thus proven to be a duplicate of the first? It would still represent a subsequent stage of the history, if not so late a stage; since in the first passage it is represented that Ishmael is unborn. It would also fail to harmonize (Gen. 21:9-21) with itself along the line of our critics' theory. It would, in fact, create more and greater difficulties than it would solve. Verse 9 represents that Hagar and her son were turned out on account of some misdemeanor ("mocking") on the latter's part. Surely then he was regarded as something more than a mere child. The same point of view is represented in verse 18 where Hagar is commanded to lift up the "lad" and take him by the hand. The Hebrew forbids the supposition that she is expected to support him like an infant upon her arm. The word rendered "lad," too, is not to be overlooked. It means a youth, and, properly, (etymologically) one of about the age which Ishmael, according to the previous history, would be. The word rendered child in verse 14 is less definite, but cannot be confined to one that would need to be borne.<sup>†</sup>

<sup>†</sup> See 1 Kings 12:8; Eccl. 4:13; Dan, 1:4, etc.

It is clear, then, if the passage is to be harmonized with itself—and with what goes before—the rendering of verse 14 accepted by our critics cannot be adopted. The translators of the Septuagint are blind guides here as so frequently elsewhere. How is it to be rendered? Why, just as it is in our Authorized and also our Revised Version; “Abraham took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away.” That is to say, he gave her the child to lead by the hand (as in verse 18), or to walk by her side, while putting the bottle of water on her shoulder. The construction does not make the thought as perspicuous as it might be made, but it is not unknown in Hebrew, nor in other languages. There is a similar one in Gen. 43:15: And the men “took double money in their hand, and Benjamin.” Of course, it is not meant that they took double money and Benjamin *in their hand*; but in the same sense that, while taking double money in their hand, they also took Benjamin along.

But what of the statement in verse 15: “She cast the child under one of the shrubs?” We cannot suppose that the writer means that, in a fit of petulance, Hagar *hurled* her infant child from her shoulder into the bushes. Note the expression, “one of the shrubs,” indicating a measure of care; and especially, note the following verse: The mother seated herself a little way off, weeping and saying: “Let me not look upon the death of the child.” So good a Hebraist as Delitzsch (referring to Jer. 38:6; cf. Matt. 15:30) holds that the word rendered “cast” means no more here than “hastily to lay down,” and that it pictures the “sudden resolve of hopeless resignation.” And Strack in his still more recent commentary renders the clause: “So she laid the child under a bush.” Supposing Ishmael to have been really exhausted and famishing, as the context represents, there is nothing out of place in the conduct of Hagar, but it is just what might have been expected from her. It is only when the “traditional” view is accepted accordingly, that Gen. 21:9–21 is found to be consistent with itself, with its preceding context, and with the chronology of the book.

One point more should not be omitted. Not only are our

critics obliged to forsake the Massoretic text in Gen. 21:9-21 and resort to the LXX. to gain even a measure of plausibility for their view, they are forced to a far more serious textual alteration in Gen. 16:8-10. To prevent misunderstanding, let the exact language of one of them be quoted (Addis, *the Oldest Book of Hebrew History*, p. 24): "As, however, the compiler meant to insert another story of Hagar's flight written by the Elohist, he was obliged to add the verses in brackets, viz., 8, 9, 10, and make Hagar return for a time to Sarah." That is to say, the compiler invented a situation in order to harmonize this passage with the later one. But if the passages are already in the best of harmony, as we think we have shown them to be, then the author of Genesis is not obnoxious to this very serious charge.

## THE SELF-CONSCIOUSNESS OF JESUS.

By T. H. ROOT.  
The University of Chicago.

### III.

In our two previous papers we considered the historical problem of the self-consciousness of Jesus under its two complementary aspects, viz: (1) historical,—in relation to the sources; (2) scientific,—in relation to the mind's knowledge. In our first paper we found in the progress of the consideration that the problem sought the unity of the life underneath the forms of representation, and that in this search the work of criticism was incidentally involved. In our second paper we considered what the nature of that investigation must be if the demands of science were to be satisfied.

When we turn to the practical bearings of the problem, we see that on the religious, or so-called practical, as well as on the philosophical side of Christianity, the problem is fundamental.

#### 4. *Bearing of the Problem on Christianity—(a) as Life; (b) as Doctrine.*

Christianity is the religion of its founder. It originated on the assumption and with the conviction that Jesus was the Christ. It is, therefore, the religion of Jesus as the Christ—not the religion of Jesus merely, as the phrase is often used, not the religion of the Christ as an ideal personality embodying certain ideal conceptions, but the religion of Jesus as the Christ. Christianity has been stated by some to be a life, by others to be a doctrine. But whether it be preëminently life, or preëminently doctrine, or whether it be preëminently both, essentially doctrine because essentially life, and doctrine in so far as it is life, however it be defined, it is essentially related to the person of its founder, having, indeed, its origin in the self-consciousness of Jesus, and being found there in its very essence and genius. It is the self-consciousness of Jesus, therefore, that is determinative of



Christianity, whether in its practical or philosophical aspects, whether it be considered as life in the lives of men, or as doctrines in men's minds.

(a) *Christianity as Life.* To him who will embody this life in his own life, the study and contemplation of the consciousness of Jesus is indeed a vital matter. How else should that consciousness become the guide to his own life? This is what is done inevitably by him who has the practical aim of reproducing in so far as he may in his own life the life of Christ. He does not indeed do this consciously. He studies the sayings of Jesus and seeks to obey his commands. He contemplates the character of Jesus, and seeks to imitate it. He notes the actions of Jesus and seeks to make them the example of his own. But in so far as this is done, to that extent it is the contemplation and the coming to an understanding of the consciousness of Jesus. And in these days when there is so much questioning concerning the facts of Jesus' life, the importance of the study, viewed from its practical aspects, is at once seen. Men need this for their life. If it be true, they wish it for their truth. If, on the other hand, it be not true, or if there be great doubt in their minds as to its truth, they hesitate to take it as the truth. Let it be known and felt, however, as fact, and it may be taken into the life without reserve as truth, subject in the results of its workings only to the limitations of the life into which it is received. If the fact be true, what is needed most in these days, is not only the knowledge that it be true, as objective fact, but also the conviction that it is the truth for the individual, personal life. If Christianity be life then the source of that life must be known as the life of that life. Known not merely as that from which originated certain sayings and deeds, but as the life of which these sayings and deeds served as the medium of expression. Whether Jesus be indeed the Christ; whether he be, as has been conceived, the perfect revelation of God in man; whether he be, within the bounds of time and space the eternal truth and life and love; whether—in the terms of the problem—his self-consciousness be complete in its content and in this content perfect in its relations, or whether it be incomplete, imperfect—this is of vital practical import.

(b) *Christianity as Doctrine.* Or, on the other hand, if Christianity be doctrine, then the philosophical bearing of the fact is of central importance. For this fact must be at the center of its philosophy. Its philosophy is, indeed, essentially this—the interpretation of the fact. Christianity has never been without its theology, at first in germ, but growing all the time and coming into consciousness of itself, now in one of its phases, now in another, as in the exigencies of life and in the stress of thought it developed its various distinctive doctrines.

There are two main questions of intrinsic interest regarding the life of any individual. The first is, Who was he? the second, What did he do? The second is, indeed, often a method of arriving at the first. He was the one who did so and so, or such and such a thing. The second question is itself an element in the first. The fundamental question must always be, Who was he? and in the full answer to this there must necessarily be included the statement of what he did. What he did helps us to determine who and what manner of man he was. The individual himself is always more and greater than what he does. His actions inhere in his person and are expressions of his own nature and character. These as they are the two questions concerning the life of every individual are the two questions that confront the student of the life of Christ. It is only when we recognize the problem of the self-consciousness of Jesus as the fundamental problem that these questions can receive their answer. The question as to what he did becomes merged in the former question as to who he was. For what he did must first have existed in his own thought and life as ideal, motive, purpose. What he did will therefore help to interpret who he was.

These two questions, which are the two questions of his life, and for their answer take us to his own self-consciousness, are indeed the two questions that have always been uppermost in the thought of the church. Its two great doctrines have been the answer to these questions. For three centuries the church was seeking its answer to the former of these questions. When system after system had given its answer, and when each had been rejected as belonging to a philosophy that was alien to Christian-

ity, the church finally forged in the stress of conflict and in the keenest intellectual activity it has ever known, its doctrine of the Trinity. And here the answer rested and has rested to the present day, save as in the present century attempts have been made to interpret the same answer in terms of current thought. "This is the doctrine," declares the church, "that represents what we hold to be our life. This answers the question, who was Jesus. This is the interpretation of our conception of his person. This is our most sacred truth, for it is this that guards the very vitals of our faith. The heart of Christ is in this doctrine. We rest in this. Here our minds have found what our hearts have felt and known. In this the deepest conception of thought are embodied those truths that are the deepest of the heart. As we value our Christianity as a religion of heart and soul for daily life and conduct, so we value this truth. As with this life we meet the dangers to this life from the various forms of life that are foreign to it, so with this truth, this doctrine, we meet those forms of thought that are hostile to it and that represent other types of life than that we cherish. In our heart we know our Christianity as life; in this doctrine we know it in our minds as truth." There could have been no rest for the church until it had found in thought that which was the adequate interpretation and representation of what it already possessed in life. Its doctrine of the Trinity enabled it to meet both friend and foe in the conscious possession of the truth. It had become conscious of itself in the terms and in the conceptions of universal thought, and felt that its life had justified itself before the bar of universal reason. It had answered to the best of its ability the question who Christ was, and had interpreted, in the only way in which it was possible for it to interpret, that truth which it knew immediately, by vital experience, in its own heart.

Take the other question—What did Christ do? This, too, had been before the church from the very first, and although its answers have been many and have varied through the centuries according to that phase of thought which was characteristic of the time, and although even now the church gives no uniform answer in which all agree, yet the question still is before it, and

always some answer is attempted. Though there be various theories of the atonement, yet the *fact* is always insisted on as being the answer to the question—What did Christ do? It may be that the answer to the second question is waiting till the answer to the first be anew investigated. It may be that the answer shall be found in some suggestions that may come when the first theme, so rich and fertile in ideas, is again considered. Indeed, as we have seen above, there is an essential relationship existing between the two questions; and hence, also, between their answers. This essential relation existing between the two doctrines of the atonement and the Trinity, will, then, be better understood with that better understanding of the latter doctrine that cannot be far distant.

This is not the place to discuss the doctrines of the Trinity and the atonement. It is important, however, to note in passing the bearing on these questions of the problem of the self-consciousness of Jesus, and to note that the two great doctrines of the church, those that have interpreted most deeply its deepest life, and round which the thought of the Christian ages has loved to dwell, are simply the attempted answers to these fundamental questions—Who was Jesus? and, What did Jesus do?

The ultimate answer to these questions can be found only in the renewed study of the life of Jesus. Christian thought must go below the text to the life. The church must fathom the depths of Christ's own consciousness. It is not sufficient to base a doctrine on isolated texts, or on any number of texts outwardly related. The solution of the problem does not lie here—on the surface, though that surface does reveal depths of truth. The depths themselves must be known, and explored, and fathomed. The truths themselves, not in their surface expression, but in their inner reality, and in their inter-relation in the organic unity of a life, must be known. This is the ultimate source of Christian truth, and until this source be thoroughly known, not only will Christian doctrine be inadequate as the interpretation of the Christian life, but it will fail to coördinate itself with truth as discovered and known in other realms of life. And hence there will be conflict instead of harmony, and Christianity will be

forced back into itself, to discover itself anew, in order that it may know itself aright and come forth with its true interpretation. There is no conflict between truth and truth, but only between truth and error. Error will fall away; truth will remain. That which is truth as life to the consciousness of Jesus, will in the realm of thought be truth as doctrine. Between truth in life and truth in doctrine there is a perfect correlation; and that which is truth in Christian life and doctrine will be truth in all life and thought, and will coördinate itself as such with all that is truth in other realms. There is no division in truth. All truth is one. And that which is found as truth in the deepest source of truth known to science or philosophy, will be found to be the center of all truth, correlating itself with all truth immediately and deeply.

The problem of the self-consciousness of Jesus is thus of vital importance to theology. A searching investigation of this problem will result not only in a more evident foundation for Christian doctrine, a more evident essential relation between Christian doctrine and Christian life, but also in a fuller knowledge of the facts, and so, because of this, in a more harmonious and complete system of Christian truth. A knowledge of the truth in life will be the means to a knowledge of the truth in doctrine. The true life will be the basis for the true theology.

Leaving the historical and scientific aspects of the problem and its bearings within the sphere of Christianity itself on the individual religious life and on theological thought, there remain to be considered, last of all, and briefly, its bearings on the comparative study of religions.

##### 5. *Bearing of the Problem on the Comparative Study of Religions.*

The fundamental importance of this problem has recently been illustrated in a most striking way. For the first time in history there has been convened a Parliament of Religions. Each of the great religions has had its characteristic features sketched by one or more of its adherents. The unity underlying all religions has been dwelt upon. The common possession of the idea of God and of the spirit of human brotherhood have been emphasized. The Parliament cannot fail to bring into promi-

nence and into public interest, the questions—What have Christianity and the other religions in common? and what are those characteristics of Christianity that distinguish it from all others? Take for example, Buddhism. In no other religion is there a spirit so akin to that of Christianity. No founder of any of the great world religions is so near to Christ in sympathy as Gautama. In the record of no other life are we so impressed with the fact that we are in the presence of one whose spirit of human love and of self-sacrifice make him kin to Christ. Yet with all the sweetness and feeling of human brotherhood that we find in Buddhism, with all its noble precepts and its inspiring example of self-sacrifice in the person of Gautama, Buddhism is essentially pessimistic. It cannot escape from that conception of God and of the universe and of humanity out of which it rose, and in which it developed,—a conception that has stimulated the development of the most radical pessimistic systems of the present day. According to the philosophy in which it had its roots, the highest goal of the individual is a state in which the individual personality is lost in the impersonal infinite. The purpose of Buddhist ethics is escape from the burden of existence. Where is Buddhism to be best studied if not in the person of its founder? Where can the genius of Buddhism be so well understood as in the life of him who discovered in his own experience the way of escape, and renounced all to teach this way to others?

It is in the religious consciousness of the founders of the great religions that we can best study these religions, or at any rate that we must ultimately study them, if we are to arrive at their true inwardness and place upon them their true comparative value. It is a question not of conceptions merely, but of life. We are not studying conceptions and their inter-relation in thought, but life in its actual reality. Here is the true center for the ultimate solution of many questions, not only merely religious and ethical but also speculative. What is true in life, must be true in thought. If we can only see life in the organic unity of its component parts, we have before us in reality that which the mind is to know in thought. What are the great religious problems? Do they not center round these three things: the idea of God;

the conception of righteousness ; the idea of immortality? Granted that there be a life that is a perfect embodiment of the conception of righteousness, that is conscious of its own immortality as a personal being, that is a perfect revelation of God in humanity, where can we discover the relations of these concepts so well as in the living life, in which they exist as actualities? The matter then would not be in the realm of speculation merely, but in the realm of reality. It must be that the true relations of these, as seen in life, would throw light upon the true relations as existing in thought, indeed would be the true relations for thought. The problem would be, given the unity of these in life, what is their relation in thought? Whatever realization or near approach to realization of these conceptions in life there may have been, we surely are most likely to find the realization, if at all, in the lives of the founders of the great religions. It is from their own consciousness that these religions sprung, and in these that they had their fullest vital expression. And if there be no perfect realization of any one of them in any life, it yet remains true that the lives in which there was the nearest approach to this, would be of the greatest significance to the student of the respective religions. What, for example, is the Buddhistic conception of God? Look for it in its essential elements in the life of Gautama. What of immortality? what of righteousness? For though there may have been developments in Buddhist doctrine, since the days of Gautama, yet the essential elements of that religion, as they have existed in men's lives, and as they do now exist as a basis for doctrine, must be seen most clearly in that life whom millions venerate as the one who showed to them the way of salvation, having first entered therein himself.

It is not within the scope of this paper to make even a brief comparison between Christianity and the other religions of the world, except in so far as is necessary to illustrate the bearings upon their study of the problem of the self-consciousness of Jesus. It may not be amiss, however, to remark, since the whole emphasis of the problem, as it has presented itself in its various aspects, has been on this point of the fact itself, that if Christianity is the ultimate religion and is to become the univer-

sal religion, it is because it witnesses to a fact; because it presents, not primarily a philosophy, but a life, which it holds to meet alike the demands of mind and heart and will. It is more than Confucianism, a system of ethics; more than a speculative system and a noble ideal and example, as Buddhism; more than a pure and lofty monotheism, as Judaism. Christianity proclaims as a fact, realized in the actual history of humanity, the perfect revelation of God in man.

We have thus briefly considered the problem of the self-consciousness of Jesus in its various aspects and bearings, viz.: (1) its historical aspects—its nature in relation to the sources; (2) its scientific aspects—its nature in relation to the mind's knowledge; (3) its religious bearings—in relation to the individual life; (4) its philosophical bearings—in relation to theology; (5) what may be called its ethnic bearings—in relation to the study of comparative religion.

The subject is thus seen to fall under two general divisions according to its internal and external relations respectively, viz.:

I. Aspects of the problem: (1) historical; (2) scientific.

II. Practical bearings of the problem: (1) on Christianity, (*a*) as life, (*b*) as doctrine; (2) on the study of comparative religion.

The problem in its historical and scientific aspects is subordinate to its practical bearings—religious, philosophical, ethnic. That is, the problem exists for its solution, and for the practical results that such solution will have not only on individual life and thought within the sphere of Christianity itself, but also on the religious life and thought of the adherents of the other religions. The Christianity that most simply and most deeply and most adequately represents in its life and interprets in its thought the life of Christ, as this is found most deeply in his own consciousness of himself, will be that which will be most effective in mediating Christ, not only to the adherents of Christianity itself, but also to the adherents of other religions.



## THE HISTORICAL CHARACTER OF THE NARRATIVES OF THE PATRIARCHS.

By REV. PROFESSOR LEWIS B. PATON, M.A.,  
Hartford Theological Seminary.

### II.

A second argument for the unhistorical character of the narrative of this period is the lateness of the date at which the traditions of the patriarchs were committed to writing. According to the dominant school of criticism of the day, the oldest documents of the Hexateuch were not composed before the eighth or the seventh century B. C. Even if they had been written at the time of Moses, they would be long posterior to the events and would be hard to trust; coming from the time of Hosea or of Isaiah, they cannot claim the least historical credibility.

In regard to this argument it should be noticed, first of all, that in the *dating* of the documents of the Pentateuch we are upon the disputed ground of the higher criticism of the Old Testament. It may be that substantial unity has been reached in the analysis of the documents, particularly of the P element, but no such unanimity exists in regard to the dating of these elements. When a critic of the reputation of Professor König can hold, in his recent Introduction to the Old Testament, that E belongs to the period of the Judges and that J need not have been written later than the time of Solomon, it is evident that the historical problem is not yet solved, although the literary problem seems to be approaching solution. It cannot be said that the origin of most of the narratives of the patriarchs in the middle of the period of the Kings has yet been proved; the personal opinion of the writer of this article is that they have a much greater antiquity. However, to argue this point would require a book rather than a review article, and since the theory of the later date is the current one, it is better for apologetic reasons to discuss the question from this stand-point.

Granted that JE, which is the main source of the story of the patriarchs, first originated in the eighth century B. C., does it follow from this that it is unhistorical? Not necessarily, it seems to me. It may be that a record which is itself late was based upon earlier written sources and consequently is more ancient in substance than it is in form. There is a very real distinction, which is often ignored by modern critics, between the age of the contents of a book and the age of the composition. Indications of earlier records within JE are not wanting, although it is impossible to indicate the limits of these documents with certainty. One thing we may affirm positively, the stories of the patriarchs did not *originate* in the time of the Kings even if they were then first committed to writing. The notion that legends were invented in order to give additional sanctity to the numerous sanctuaries of Israel by bringing them into connection with Abraham, Isaac and Jacob, is destitute of historical probability. The sanctuaries may have arisen on the basis of the stories but the stories cannot have arisen on the basis of the sanctuaries. Tradition of this sort is the heritage of a race as a whole, and its poetic form is the product of the race spirit. For this reason it can have its origin only in the earliest period of national existence, when the race is still a unit. Stories of the forefathers and of the origin of the tribe may continue to be handed down after a people has become divided as Israel was, but they do not originate then. Such traditions would be nothing more than myths, and myths are not the products of historical times, but belong to the first stage of human development. At whatever time they were written out, these traditions themselves go back to Israel's primitive period. The only question which can arise is whether it is possible that they should have preserved the memory of the original historical fact through so many generations. What are then some of the circumstances which are favorable to the correct transmission of tradition, and how far did these conditions exist in the case of the patriarchal narratives? History in general shows that the tradition of events is easily lost unless it be associated with some objective aid to memory.

1. One of the most important aids is the connection of an

event with a name. Names persist even when languages or races change, and when the name has arisen out of an historical circumstance, the circumstance will probably remain in memory as long as the name is used. The modern name West Indies, for instance, will always bear witness to the fact that Columbus was looking for a passage to India, apart from any explicit historical testimony to that effect. In ancient times names both of persons and of things were usually significant, and this fact was conducive to the preservation of many valuable historical reminiscences. Now the connection of events with names is a marked feature of the Old Testament record as far as the end of 2 Samuel and this is a strong point in favor of the historicity of the tradition. Probably the story of Moses' rescue from the river owes its preservation to the fact that it is connected with his name by means of the play upon the words *mā-shā* and *mô-shé* to draw out (Ex. 2:10) in spite of the fact that the name *mô-shé* was, no doubt, of Egyptian rather than of Hebrew origin.

In the patriarchal history of Genesis nearly every name is associated with an anecdote. The association may be as old as the name, in any case it is very ancient, and is a guarantee for the correct transmission of the tradition from the time of its first appearance. Thus the name Isaac, "laughter," has carried with it through the centuries the memory of the fact that Isaac was a child of his parents' old age (Gen. 21:6), and the name Jacob has preserved both the incident of the birth of Rebekah's twins and the way in which one supplanted his brother. The name Israel has been the means of preserving the story of Jacob's remarkable experience at the ford of Jabbok (22:28). Names of places also, such as Beersheba (21:31), Bethel (28:19), Mizpah (31:48), and Mahanaim (32:2), have kept in existence the stories connected with them in Genesis, and they prove that these stories are not late fictions.

2. Besides names, an important aid for the conservation of tradition is found in the brief pointed sayings which become an integral part of the language of a nation. Proverbs, epigrams and ancient songs furnish a thread on which a great deal of historical matter may be strung. Even as late as the time of David we find

the record of the capture of Jebus coupled with an obscure proverb in regard to the lame and the blind (2 Sam. 5:8), and we rightly infer from this that although the incident is traditional, it is historical. In a similar manner the song of Deborah has preserved a correct memory of the defeat of Sisera, and the stories of Gideon and Samson owe their transmission to the pithy sayings which, on certain great occasions, fell from the lips of these worthies and were repeated ever afterward by their fellow-countrymen.

This kind of association is not wanting in the narrative of the patriarchs. In Gen. 22:14 the current proverb "In the Mount of Yahwè he shall be seen (or one shall appear)" has been the means of preserving to us the beautiful tale of the offering up of Isaac. Compare also the venerable poetic fragment in 25:23; 27:27-29; 27:39 ff., which doubtless, whenever they were repeated, carried with them the story of the circumstances under which they were first spoken.

3. Equally important as conservers of tradition are national customs and religious observances. Wherever in the Christian church the Lord's Supper is celebrated, the fact of Christ's death is commemorated, and apart from all documentary evidence, that celebration will always carry with it the story of the institution and of the meaning of the rite, nor is it conceivable that any important modification should be introduced into the accompanying narrative, however long the time of transmission may be.

So long as Passover existed, Israel could not forget the origin of this institution, and whenever it was celebrated, the story of its historical meaning was sure to accompany it. In a precisely similar way the rite of circumcision was a guarantee of the genuineness of the story of the origin of this observance in faith in a covenant of God, whose outward sign this ceremony was. Even events of little national importance may be connected with national custom and thus escape oblivion. The fate of Jephtha's daughter was remembered in Israel because of its association with the annual lament of the women (Judg. 11:40), and similarly the memory of Jacob's lameness is preserved by connection with

the custom of the Israelites not to eat the sinew of the hip which is upon the hollow of the thigh (Gen. 32: 32).

4. Physical objects, such as trees, wells, stones or altars served also to keep fresh the tradition of historical events. Every European traveler knows what a mass of history is transmitted in purely traditional form in connection with churches, castles and other famous places of antiquity. So long as the Wartburg stands, the story of Luther's forced residence there will be told, and it is not probable that any important modifications will come into the narrative so long as it is told on the original ground. The earlier writings of the Old Testament are full of such local associations and this makes it evident that the first writers of the history of the patriarchs did not invent their narratives, but went carefully about and gathered up traditions as they were told in connection with places and things in different parts of the Holy Land. In Gen. 12: 6 the oak of Moreh, no doubt a venerable landmark in the time of the writer, is the scene of a tradition in regard to the wanderings of Abraham. In 21: 23 the tamarisk tree in Beersheba, which Abraham planted, is the bearer of the tradition in regard to the transaction between Abraham and Abimelech. "The oak of weeping" (35: 8) has preserved the memory of Deborah, Rebekah's nurse, who was known to be buried beneath it. Wells have historical reminiscences connected with them in Gen. 16: 14; 21: 30; 26: 33; and often elsewhere. Stones as mementoes of historical events are referred to in 28: 18; 31: 45-48, and altars in 12: 8; 13: 18; 26: 25, and 35: 1.

There is no reason why traditions which were thus localized might not be transmitted for an indefinitely long time without material modification, and the circumstance that nearly all the traditions in regard to the patriarchs are connected with some such external aid to memory, is strong evidence that they have historical foundation. In view of this fact it seems to me to be possible to affirm that in the patriarchal period, as well as in the Mosaic, we are on historical ground, even if the documents were composed as late as many critics now believe to be the case. Of course if a greater antiquity of the documents can be maintained the historical certainty rises proportionally.

1. Admitting all this, we cannot conceal from ourselves the fact that a history which rests wholly upon traditional sources cannot possess the same degree of exactness as one based upon original documents. Tradition retains only the main incidents and easily loses its hold on minor matters. Even the gospel narratives differ from one another in regard to the details of events in the Old Testament. The numerous double accounts of incidents show what modification may be introduced into a tradition within a comparatively short time. In 1 Sam. 10:11 f and 19:24 different accounts are given of the origin of the proverb, "Is Saul also among the prophets?" According to one it was when Saul was on his way home after being anointed by Samuel, according to the other it was when he was going down to Naioth to capture David. 1 Sam. 24 and 26 are generally regarded as parallel accounts of David's sparing Saul's life when he had the opportunity to slay him. According to one it happened when Saul went into a cave where David and his men were hiding, and David cut off a piece of his robe; according to the other it occurred in the camp of Saul, and David took a spear and a cruise of water. Similar instances are found in the patriarchal history. For instance, two accounts are given of the origin of the name Beersheba in Gen. 21:31 and 26:33 respectively. Gen. 12:10-20 and Gen. 20 are probably parallel accounts of the taking away of Sarah from Abraham, the only difference being that in one case it is Pharaoh who does it; in the other, Abimelech, king of Gerar. Cases of this sort show, in the most conclusive manner, that although the main point of an event may be handed down by tradition, the details cannot be accurately transmitted.

2. Candor compels us to recognize also the fact that oral tradition has a tendency to glorify the past, and that this modifies the strictly historical character of the narrative. When the memory of an event depends upon tradition only, it is inevitable that the striking features of this event should be rendered more striking, and that by artistic touches of various narrators the impression should here and there be heightened. We all know from our experience how the story of an episode improves with frequent telling, and how, without loss of the basis of the fact,

the setting of the incident gradually becomes somewhat different from what it was before. This is true on a larger scale in the transmission of history by tradition. The main incidents are all preserved because of national or religious interest in them, but this very interest causes them to be told in such a way as to increase their impressiveness. Even in the later and more certainly historical tradition of the Mosaic period, instances of the embellishing result of oral tradition are not wanting. If such a heightening of tradition can have taken place at so late a time, it is plain that it must also have occurred to a greater or less degree in the history of the patriarchs, although here we are not in the position to recognize it so readily as in the later history. So far as the sacred record has been obliged to depend for its information on traditional sources, it is liable to all the disturbing influences which are a necessary accompaniment of oral tradition. Were this not so, the true humanity of the Bible would be lost, and we should have to assume the Romish theory of an infallible tradition in the Old Testament church as well as in the Christian church. We have no warrant, however, either in Scripture or in reason for such an assumption, and we must conclude, therefore, that the narrative of the patriarchal period has not escaped that modification in detail which is the inevitable fate of all history which depends upon oral transmission.

3. The oral tradition of events carries with it of necessity a subjective coloring. Every time that a story is told it is unconsciously adapted by the narrator, and however early it is recorded, it can never give us the plain prosaic facts of the past, but carries with it a certain poetical element. Tradition is a matter of the feelings and of the disposition of the race which transmits it as well as of the memory. Each age tells the story in the spirit of its own beliefs and aspirations, and thus it grows in beauty, in instructiveness and in ideality. This is the poetic side of tradition. It weakens the strict historical value of the narrative, in the modern sense of the word historical, but it strengthens its religious significance. The central thoughts of the past thus become more prominent than they were in real life. All the details are so arranged as to strengthen the impression of these

thoughts, and a picture is thus produced which is of more value as an example than the plain original. As Professor Hermann Schultz beautifully remarks (*Alttest. Theol.* p. 18), "The main figures of the past become imprints, types of the nationality and of its historical destiny. We are given a glimpse into the inmost heart of the race, and behold there the moving and impelling forces out of which its historical life flows. Hence the ever fresh impressiveness of these narratives, hence the feeling that we are brought into contact with beings of flesh and blood, who are truer than if they were only historical. For this reason no one ever feels so much at home as in history. Here one sits by the hearth in the home of a nation and hears the very breath which it draws."

4. The recording of the earliest traditions of Israel was not a critical process, and this fact also detracts from the strict historical exactness of the narratives of the patriarchs. Among the Hebrews, as among other races, the recording of tradition probably began when it was observed that the memory of antiquity was beginning to die out. This recording was not such an easy process as one might suppose. The would-be historian did not know all the traditions which were current among his people and had to search them out. They were probably the possession of a special class of narrators, as is the case among the Arabs, and were to be obtained in their most exact form only from the lips of these professional guardians of tradition. In different parts of the land in the mouth of different persons the stories varied and the relative value of the traditions had to be estimated and the best one chosen. Most of the tales of the olden times were fragmentary, and one must be used to supplement and explain the other. Historical items and anecdotes of the forefathers were scattered, and the editor was obliged to collect and arrange them. The modern historian would have approached this task in a critical spirit, and would have subjected the heterogeneous matter before him to an analytical investigation, and have endeavored from a comparison of the various elements to construct the exact original historical basis of the tradition. This was not the method of the ancient historian. For him the national tradition was



something far too sacred to be sifted, and even if he had had the wish to investigate it critically, he would not have had the ability. Like all other biblical historians, the gatherers of the traditions of the patriarchs had neither a critical nor a scientific, but a religious aim. The principle on which they have selected and arranged their material was that of edification. They have, it is true, given us very valuable historical information, but this was not their main purpose. If they had had only an historical interest they would never have written. It was the hope of awakening the religious spirit of their own age which led them to gather up the treasures of the religious experience of Israel. To appreciate the true significance of their work we must come to it not in the cold critical spirit of scientific investigation, but with a sympathetic heart and the longing for religious inspiration. Coming in that spirit, we shall rejoice that the first gatherers of the stories of the patriarchs were not critics, and that instead of attempting to separate the objective from the ideal elements, or to distinguish between versions of the same event, they have recorded the tradition for us in all its simplicity and beauty, just as it came from the heart of a race which had experienced God's presence in the past, and was conscious of his abiding grace and direction in the present.

•

## REALISM IN PSALM 23:1-3.

BY DEAN A. WALKER,  
The University of Chicago.

The realist and the idealist in art work from the same motive, to make truth effective upon character, but while the idealist does this by presenting the ideal for us to admire and strive after, the realist believes that to present life just as it is with all its blemishes as well as its virtues is the best way to attain the object of art by vividly drawing the contrast between what is and what should be, and so leading us to strive for the ideal. This realism may be carried too far, as when a few years ago an artist exhibited his collection of paintings representing in minute detail all the horrors of war and public executions, for the avowed purpose of making war and capital punishment so odious that they would be abolished. The public was shocked by the exhibition and declined to be taught in that way.

But though realism in art may be carried too far, there is a growing demand that art should be in a proper degree realistic, that it should in its presentations conform more to facts, or at least to probabilities. We demand of the historical painter that he should so familiarize himself with the historical setting in time and place of the incident he attempts to paint that he will introduce no anachronisms nor *outlandishisms* in furniture, dress or physiognomy, and we demand this in the presentation of sacred scenes as much as in any other. We demand such careful study of probabilities as Munkacsy has shown in the details of his "Christ before Pilate." We can forgive the great masters, though they sinned grievously in this respect, because of their many other virtues, and because they perhaps knew no better. We may even forgive the old illustrated German Bible that in its engraving of Samson and the lion put in the background a man shooting birds with a gun. But henceforth let no artist people Bible scenes with chubby-faced Dutch men and women, or paint the

Madonna seated in a high-backed chair, or the Twelve at the last supper sitting upright in European style along one side of a long deal table. We should rather imitate the faithful realism of the artists of the ancient courts of Egypt and Assyria on whose monuments we can distinguish at once the Ethiopian captive from the Jew, and both from their conquerors, by dress and physiognomy. Their art was rude, but so far as it went, was true to the life of the times. They did not make the mistake of supposing that all men and all scenery the world over were Assyrian or Egyptian.

It is some such mistake as this that the translators of the English Bible have made in their rendering of the first three verses of the twenty-third Psalm. By the rendering they have given to a single word, they have given us an English scene where they should have given us a Palestinian one. They have not been true to the time and country in which the psalm was written and so have not been true to life.

What is the picture that we have in the English translation, "He maketh me to lie down in green pastures; he leadeth me beside the still waters"? Is it not that of a beautiful English meadow by the side of a calm lake or quiet deep-flowing stream, an ideal picture of abundance and ease? But such a scene could hardly be found in all Palestine. There, with the exception of the large bodies of Tiberias and the Dead Sea, the one bitter as brine and both shadeless under a burning sun, the "still waters" are the stagnant waters, either the marshes of the Huleh or the dirty village pools, the common resort of the town for drinking or washing for cattle and men, more suggestive of buffalo wallows than of English lakes and meadows. If then we accept the English translation, "still waters," we have a picture that from the oriental standpoint is either idealistic but untrue to nature, or realistic at the expense of beauty.

But if we change a single word and, keeping closer to the Hebrew original, read instead of "still waters," the words "the waters of rest," or more literally, "of resting places," which is the form also in the Arabic translation, we shall have a picture at once realistic, *i. e.*, true to oriental life, and not less beautiful

than the other and at the same time more true as a type of spiritual experience. "He leadeth me beside the *waters of rest.*" The reference here is to the waters of the noon-tide rest, some sparkling spring or babbling brook, coursing down the valley between its grassy banks and under the shade of its own tangled growth of bushes and trees, where the sheep that have been feeding all the morning on the scanty herbage of the hills above, under a blazing sun, are gathered in by the shepherds at this hottest time of the day to enjoy a cool and refreshing hour.

The psalm thus rendered recalls the scene we once witnessed at the 'Ain Mousa, or Spring of Moses, in the Wady Mousa in Moab near the foot of Mt. Nebo. We had spent the morning in a ride from Medeba to view the Promised Land as Moses viewed it, and at noon descended to 'Ain Mousa for an hour's rest before returning to Medeba. 'Ain Mousa is a copious spring of clear, cold water gushing from the side of a great rock, its banks lined with mosses and cresses, and shaded with oleander and fig. We had not been here long when a dozen flocks of sheep and goats were seen in different directions making their way down the steep sides of the valley to the spring. The sun had served as their clock to tell them the proper time, and here for an hour they drank the cool water or lay in the shade of the bushes or nibbled the tender grass and twigs. This was the restoration of soul of which the psalm speaks. What it was to them we knew, not only from their actions, but from our own feelings, for we too had been climbing for hours on the hills above, and were now bathing, drinking the cool water, lunching and resting; in a word, restoring our souls beside the "waters of rest."

But most interesting of all it was, to see here the illustration of the next line of the psalm. "He leadeth me in the paths of righteousness for his name's sake." The "paths of righteousness" are the paths of *duty*. When these sheep and goats had had their hour of rest and refreshment, it was a remarkable sight to see their preparations for returning to the hills. Apparently without signal from the shepherds, the patriarch of each flock took his stand at some distance from the brook facing up the hillside in the direction from which he had come. One by one

the rest fell in leisurely behind him, till each flock stood ready in single file or column of twos, according as they had been trained, the sheep by themselves, and the goats by themselves, or, as I noticed in one flock, in column of twos made up of sheep and goats, with the sheep in the left-hand file and the goats on the right. And then, when the shepherds had stirred up the few laggards that were still indulging themselves, forgetful of duty, in the shade of the bushes, the columns moved slowly off up the hillsides without breaking their files till they reached the plateau above. We could hardly be persuaded that it was not a sense of duty that the shepherds had imparted to them that led these sheep to turn away from the water and shade and still abundant grass to browse on the stony hills where the sun was still shining with almost noon-day heat.

The psalm with its translation changed as suggested is true to nature. Is it not also more true to spiritual experience? Few if any of us in our spiritual experience live always "in clover." A continual pasturing beside "still waters" is a type realized in few lives. But hours of refreshment, of restoration of soul beside the *waters of rest*, are common experiences, and it is common experience also to have to turn away from such refreshment, to walk again in the paths of righteousness, to take up the practical duties of life, to bear the heat and burden of the day, to earn the daily bread for ourselves and those dependent upon us, often by scanty pickings and amid uncomfortable surroundings. It is such experiences as these that give value to the hour of rest, and the shepherd psalmist had some such scene in mind when he wrote:

"The Lord is my shepherd, I shall not want.

"He maketh me to lie down in green pastures:

"He leadeth me beside the waters of rest.

"He restoreth my soul:

"He leadeth me in the paths of righteousness for his name's sake."

## PAUL'S VISITS TO JERUSALEM.

By PROFESSOR WILLIS J. BEECHER, D.D.,  
Auburn, N. Y.

The visits made by Paul to Jerusalem, after his conversion, are especially important, because our knowledge of the dates and the order of the events of early Christian history depends upon them. Five such visits are mentioned in the narrative portions of the Acts. The first, Acts 9:26-30, is the one when Saul was recognized as a disciple; let us call it the *recognition* visit. In the second, Acts 11:30; 12:25, Barnabas and Saul, in the famine, carried relief from Antioch; call this the *relief* visit. In the third, they met the apostles and elders and "all the multitude" of the Jerusalem church, Acts 15:4, 6, 12, 22, on the question of the status of Gentile Christians; call this the visit of the *council*. Of the fourth, Acts 18:18, 22, we have no details, except that Paul "went up and saluted the church"; call this the *salutation* visit. The fifth, mentioned with many details in Acts 19:21 and the following chapters, and in the Epistles to the Romans and the Corinthians, is the visit when Paul carried large alms to the poor saints in Jerusalem, and when he was assaulted, kept two years a prisoner, and then sent to Rome; call this the visit of the *imprisonment*.

\* In Paul's addresses, as distinguished from the narrative, he speaks twice of having been in Jerusalem, Acts 22:17-21; 26:20. The latter of these two passages is apparently general, but the former refers to a definite occasion, when he was in a trance in the temple, and was forbidden to remain in Jerusalem, and required to go "far hence to the Gentiles"; call this the visit of the *trance*. Further, in Gal. 1:18-19, Paul speaks of a visit to Jerusalem, three years after his conversion, when he abode with Cephas fifteen days, but saw no other apostle, though he saw James, the Lord's brother; call this the *Cephas* visit. Finally, in Gal. 2:1-10, he speaks of a visit fourteen years after either his

conversion or the *Cephas* visit, in which he and Barnabas received "the right hands of fellowship" from James and Cephas and John; we will call this the *fellowship* visit.

If any one cares to study the matter, he should begin by fixing in memory the important statements made in the passages just referred to. Any one who does this will, I think, recognize the eight names that I have given to the visits as correctly describing, in each case, the most important characteristic of the visit. And, in the process of examining the passages, he will come to see that the central question in any investigation that may be made is the question whether the *fellowship* visit, Gal. 2: 1-10, is to be identified with any of the visits mentioned in the Acts, and with which of those visits, if with any.

Conybeare and Howson, and more recent writers as well, give accounts of the various answers that have been proposed. So far as I know, a strong majority of scholars identify the visit of Gal., chap. 2, with the *council* visit, Acts, chap. 15. Others identify it with the *relief* visit, Acts 11: 30, or with the *salutation* visit, Acts 18: 18, 22, or make it different from all the five visits mentioned in the narrative in Acts. The solution I have to propose is unlike all these. I hold that the *fellowship* visit, Gal. 2: 1-10, is identical with the *recognition* visit, Acts 9: 26-30. Very likely some one may already have proposed this view, but I do not happen to have met it. It seems to me that it carries positive evidence along with it, and I shall, therefore, discuss the other solutions only to the extent to which they contribute to the bringing out of this evidence.

1. The usual solutions of the problem take for granted the identity of the *Cephas* visit, Gal. 2: 18-19, the *trance* visit, Acts 22: 17-21, and the *recognition* visit, Acts 9: 26-30. They do not argue this. They assume it, as being a matter of course. And just at this uninvestigated point, their position is weak.

There is, indeed, no reason against identifying the *Cephas* visit with the *trance* visit. Saul may have gone to the temple, during the fifteen days of his stay with Cephas, and may there, in a trance, have been forbidden to remain in Jerusalem, and required to go to the Gentiles. If this occurred, it admirably

fits and supplements the rest of the history. Three years before this, at his conversion, he had been designated to work among the Gentiles, Acts 9 : 15 ; 26 : 17-18. Now he has an intense longing to labor at Jerusalem, on the very ground where he had formerly been known as a persecutor, Acts 22 : 19-20. What Peter and James think of the matter we are not told. The temple vision decides it, and he departs, only returning to Jerusalem, many years after, to report upon his work among the Gentiles, and seek fellowship.

But, when it comes to identifying the *Cephas* visit with the *recognition* visit of Acts 9 : 26-30, the obstacles are insuperable. True, the *Cephas* visit is the one first mentioned in Galatians, and the *recognition* visit is the one first mentioned in Acts, and this creates some presumption that the two are identical, and accounts for the fact that many have so regarded them. But this presumption vanishes when we notice the differences between the two. In Acts 9 : 26-30 Barnabas is prominent, while it would be difficult to find a place for him in Gal. 1 : 18-19. The object of the visit of Acts, chap. 9, is "to join himself to the disciples," and that of the visit of Gal. 1 is "to become acquainted with Cephas," and these two objects, while not necessarily inconsistent, are unlike. In Acts, chap. 9, his errand is with the apostles, while in the affair in Galatians he sees no apostle but Peter, unless we call James, the Lord's brother, an apostle. Even if we count James an apostle, the statement in Galatians cannot apply to the event described in the Acts :

"He was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord ; and he spake and disputed against the Grecian Jews ; but they went about to kill him," Acts 9 : 28, 29.

Further, after this public association with the apostles, in and out of Jerusalem, he would not have been "unknown by face" to the Judæan churches as he declares he was after the *Cephas* visit, Gal. 1 : 22. Still further, the account of the *recognition* visit makes the impression that he then escaped from Jerusalem to Tarsus, and there remained till Barnabas persuaded him to go to Antioch, and again engage in work, Acts 9 : 30 ; 11 : 25-26 ;



while the account of the *Cephas* visit makes the impression that he went at once into active work, in Syria first, and then in Cilicia. In view of these differences, it is, in the highest degree, improbable that the visit described in Acts, chap. 9, is the same with that described in Gal., chap. 1. But much of the argument for the commonly received view rests on this identification, and loses its strength when the identification is broken up.

2. The identification of the *fellowship* visit, Gal. 2: 1-10, with the *council* visit, Acts, chap. 15, is beset with difficulties. This is confessed even by those who advocate the identification, but the difficulties are greater than they are willing to acknowledge.

There are certainly some resemblances between the two visits. In each, Barnabas is associated with Paul. In each, James and Peter are prominent. In each, matters connected with Gentile disciples are under discussion. In each, the question of being circumcised and keeping the law of Moses is raised. In connection with each, mistaken brethren are mentioned as interfering with liberty. But in the affair of Gal., chap. 2, John appears associated with James and Peter; he does not so appear in the Acts. Titus figures conspicuously in the account in the epistle, and not at all in that in the Acts. In the affair of the Acts, Paul and Barnabas go up as the result of appointment by the church; in that of Gal. chap. 2, Paul goes up by revelation. The affair in the Acts is the result of dissensions in the church, and is as public as any affair can well be; the affair in Galatians is one in which Paul acted "privately." The matter in the Acts was publicly considered before a large council, while that in Galatians, so far as appears, was decided by a few men of reputation as leaders. The account in Galatians seems to be an account of the first recognition by the Jerusalem apostles of the work of Paul and Barnabas among the Gentiles; but the account in the Acts is of an affair that occurred some years after Barnabas had been officially sent from Jerusalem to labor among the Greeks at Antioch, Acts 11: 22; and not less than a year or two after Saul and Barnabas had been sent to Jerusalem with alms from these Gentile Christians, Acts 11: 30. These considerations exclude the possibility that the visit of Acts, chap. 15, is the

same with that of Gal. chap. 2. To these should be added the entirely separate consideration that the account in Galatians seems to imply that Saul had not been to Jerusalem between the visit of Gal. 1:18, and that of 2:1. It follows that this latter visit must have preceded the *relief* visit, Acts 11:30; 12:25, while the affair of Acts, chap. 15, certainly follows the *relief* visit.

3. There are strong reasons (though reasons that have been much neglected) for regarding the *fellowship* visit, Gal. 2:1-10, as identical with the *recognition* visit, Acts 9:26-30.

The very names that we have used thus far, based as they are upon the statements made in the two passages, suggest this identification. In a case like this, fellowship is not materially different from recognition. "The apostles" of the account in the Acts correspond to the men "of repute," the "pillars," the "James and Cephas and John" of the account in Galatians. In each account, Barnabas is associated with Saul. According to Acts 9:26, Saul "assayed to join himself to the disciples," while Paul's account of the matter is Gal. 2:2, 9: "I laid before them the gospel which I preach among the Gentiles, . . . lest by any means I should be running, or had run, in vain . . . And when they perceived the grace that was given unto me, . . . they . . . gave to me and Barnabas the right hands of fellowship."

These two statements as to the objects of the visit agree. If the events of Acts 9:26-30 had already taken place, there would have been no occasion for the visit of Gal. chap. 2. Paul had been preaching fourteen years in Damascus and other parts of Syria, and in his native Tarsus and other parts of Cilicia. He had founded churches there, Acts 15:41. There was danger that the gospel he was preaching would come to be considered a different religion from that preached by the apostles at Jerusalem. He wished to join himself to them, securing from them a recognition that they were all teachers of the same gospel. Further, the two accounts agree in representing that suspicions and difficulties stood in the way, but that the recognition sought was finally secured. Afterward, if the two accounts be of the same event, the reasons for being private ceased to

exist, and Saul was with the apostles at Jerusalem, publicly teaching there with them, recognized by them as a fellow laborer, until persecution arose, and he was obliged to flee to Tarsus, Acts 9: 28-30.

At first thought, one might object to this that the passage Acts 9:26-30 is to be regarded as an account of something that occurred soon after Saul's conversion, and not of something that occurred fourteen years later. But if one will look carefully at the passage and its context, he will probably be convinced that there may have been an interval of time between the events of verses 26-30 and those narrated in the preceding verses. Paul explicitly declares in Galatians that three years elapsed after his conversion before he went to Jerusalem at all. As we have seen, the common view is that three years intervened between Saul's conversion and the events of Acts 9:26-30, and the continuity is no more broken if the interval is fourteen years, than if it were three years.

4. With this identification many difficulties are removed, and it becomes easy to complete the solution of the problem, and to fix the important dates. Saul, as we have seen, was persecuted, and went to Tarsus. Meanwhile, Barnabas, having been recognized along with Saul as one who should "go unto the Gentiles," was formally appointed by the Jerusalem church to look after the work among the Greeks at Antioch, Acts 11:20-24. From Antioch he went to Tarsus, and returned bringing Saul with him, verses 25-26. A year later, Barnabas and Saul, remembering their promise, Gal. 2:10, concerning the poor, went to Jerusalem carrying relief. This was Saul's third visit to Jerusalem after his conversion, and, as we have just seen, occurred somewhat more than a year after his second visit, the second visit being that described in Gal. chap. 2, and Acts chap. 9.

If we had no information save that in the book of Acts, we should be inclined to date this almsbringing visit in the year in which Herod Agrippa I. died; for the account of the killing of James, the imprisonment of Peter, and the death of the king is inserted between the two verses that give the account of this

visit. The year of Herod's death was A.D. 44. But we learn from Josephus that the famine, by reason of which the relief was sent, occurred after the death of Herod, under his successors Cuspius Fadus and Tiberius Alexander. That is, it lasted more years than one, and was within the period from 45 A.D. to 50 A.D. The stipulation that they should remember the poor, Gal. 2 : 10, seems to indicate that, at the time of the *fellowship* visit, the suffering from the famine had already begun. Hence we might date the *fellowship* visit and the *relief* visit in any two successive years between A.D. 45 and A.D. 50. As a matter of fact, we must date them as early in this period as possible, in order to allow sufficient time for Paul's first and second missionary journeys, which followed soon after. Thus we have A.D. 45 for the visit of *fellowship* and *recognition*, and A.D. 46 as the year of the visit of *relief*.

This gives us the following cast of events. Notice how, in this cast, some events that are commonly regarded as very unmanageable slip readily into place. This fact is a strong confirmation of the correctness of the views here advanced.

Assuming that the crucifixion occurred at Easter of A.D. 30, the death of Stephen probably occurred the same year, some weeks or some months after Pentecost.

Then the remainder of A.D. 30, with the whole of A.D. 31 and some part of A.D. 32 constituted the time when Saul was persecuting the church.

A.D. 32 was the year of Saul's conversion, the fourteen years of Gal. 2 : 1 being the year 32, the year 45, and the twelve intervening years. Persecution did not cease at once, but was still carried on by his associates, and by others. Saul's mission to the Gentiles was declared immediately upon his conversion, Acts 9 : 15, 26 : 17.

The year of the *Cephas* visit was A.D. 34, the three years of Gal. 1 : 18 being A.D. 32, 33, 34. By this time, perhaps, the persecution had ceased, and "peace" (Acts 9 : 31) had come to the churches. In consequence of the scattering by the persecution, the Gospel had been preached to Jews throughout Judæa, Samaria, Galilee, the Damascus region, and Cyprus, and very

likely already in Cyrene, Phœnicia, the Antioch region, and other regions, Acts, chap. 8, 9:1-14, 31; 11:19; 4:36, etc. Saul himself had been laboring among the Jews in Damascus, 9:20, 22, and had been to Arabia and returned, Gal. 1:17. Had he already begun preaching to the Gentiles? And had Peter already met Cornelius, and learned that Gentiles might receive the Gospel? As to these questions we have no information, but we may conjecturally answer them both in the negative. We are told nothing as to the subjects of conference between Cephas and Saul at this visit, but we naturally infer that they considered the question of coöperation in the work of the Gospel, and that the conference was without apparent result.

Saul's escape from Damascus in a basket, under Aretas, Acts 9:25; 2 Cor. 11:32, is by some dated either early in A.D. 37 or between A.D. 38 and A.D. 41. These dates are not very well established, but as Saul went from the *Cephas* visit to Syria, Gal. 1:21, and as Damaseus was in Syria, there is no difficulty in the idea that his escape by the basket was after the visit.

A.D. 44 was the year of Saul's splendid revelations by vision from God, when he was caught up into the third heaven, 2 Cor., chap. 12; for these revelations, he says, occurred fourteen years before the writing of 2 Corinthians, and this epistle was written A.D. 57, and both terminal years are to be counted in the fourteen. This was also the year of the death of James and the imprisonment of Peter. Saul had now been preaching in Syria and Cilicia for ten years since his visit to Cephas, Gal. 1:21-24. He was personally unknown, but favorably known by reputation, among the Judæan churches. That Gentiles were included in his ministrations appears from Gal., chap. 2. That he founded churches appears from Acts 15:41. Meanwhile the Jerusalem apostles and their followers had doubtless greatly enlarged their work, in different regions, among the Jews, and, beginning with Peter's visit to Cornelius, had done some work among Gentiles. Possibly the church at Rome was already founded. Probably the preaching to Greeks at Antioch by compatriots of Barnabas had now begun, Acts 11:20. The religion of Jesus was growing rapidly in two sections, the one headed by the

Jerusalem apostles, and containing a small Gentile element, and the other headed by Saul, and containing a large Gentile element. There was reason for exultation over its rapid growth; but there was also reason for anxiety lest the two sections should become two different and antagonistic religions.

As to the things revealed to Saul, at this eventful period in his experience, we have no information. It is difficult to believe, however, that none of them referred to the existing condition of Christ's kingdom; and we naturally infer that they were somehow or other connected with his going up, the following year, "by revelation," to Jerusalem, for his *fellowship* visit there. Matters had ripened since his previous visit, and he had now more reason to hope for success. Somehow, moreover, he had come into relations with Barnabas, and Barnabas would be an influential mediator.

In A.D. 45 occurred the *fellowship* visit, Gal. 11: 1-10. Identifying this with the *recognition* visit, Acts 9: 26-30, the man who had been so recently exalted to the third heaven, in the revelations made him, was doubtless deeply mortified at being compelled to flee for his life. Yet the fellowship that had been established was fruitful. One result of it was that Barnabas was appointed by the Jerusalem church to look after the work among the Greeks in Antioch. From this it resulted that Saul was called to Antioch, and that, in a few months, Christianity made wonderful advances there.

The *relief* visit was made in A.D. 46, and the first missionary journey may have begun the latter part of the same year or any time thereafter. Positively this tour must have taken a good deal more time than the few months sometimes assigned to it. It was followed by the dissensions at Antioch, and the *council* visit at Jerusalem, and then by the second missionary tour. In this tour, as the events are commonly understood, Paul revisited the churches of Syria, Cilicia, Lycaonia, and Phrygia, evangelized Galatia, crossed into Europe, labored at Philippi, Thessalonica, Berea, and Athens, and reached Corinth in the summer or early autumn of A.D. 52. This work, again, demands a good deal more time than the fraction of a year assigned to it by some

writers. A fairly general agreement among some recent scholars dates the council at Jerusalem in A.D. 50; the time will be better distributed if we assign the council to 49 A.D., and suppose that the first tour began in A.D. 46.

Those who hold that the *council* visit, Acts 15, is the same with the *fellowship* visit, Gal. 2 : 1-10, find it difficult to understand the conduct of Cephas, Gal. 2 : 11-14. Cephas was now an older and wiser and more responsible man than in the days when he denied the Lord. He took an influential part in the decision of the council at Jerusalem. It is not credible that, a few months after that council, he went to Antioch, and conducted himself in the manner described in Gal. 2 : 11-14. It is credible that he did this at some time between Saul's *fellowship* visit, A.D. 45, and the meeting of the council, A.D. 49. Very likely Paul and Barnabas found him at Antioch on their return from their first tour. He had come with very cordial feelings toward the Gentile Christians—he, the man to whom God had shown by miracle that nothing is unclean. He went to an extreme in neglecting the restrictions of the Jewish law, and afterward went to the opposite extreme. For this Paul rebuked him, but Barnabas took sides with him and his friends, and, later, the two were sent to Jerusalem on the matter. Meanwhile Peter found his true bearings, and was influential in bringing to a happy settlement the question which had arisen partly through his own impulsive conduct.

## BIBLICAL CRITICISM IN SOME OF ITS THEOLOGICAL AND PHILOSOPHICAL RELATIONS.

By REV. JAMES TEN BROEKE, PH. D.,  
Burlington, Vermont.

### II.

We have now reached the point where it becomes evident that this sketch of the speculative Christology held by the philosophers from Kant to Hegel has an important bearing upon the subject of modern criticism and theology. David F. Strauss forced the question of the historical reality of Christ into the foreground although his own answer was in the negative. He was a pupil of Hegel in Berlin until Hegel died in 1831. Then Strauss heard Schleiermacher. So two highly speculative and powerful minds influenced Strauss who adopted the philosophy of the one and was directed to the gospels by the other. Hegel's distinction between the *notion* as philosophy and the *idea* as religion, which were said to be formally but not materially different, troubled him. Strauss was a student of Scripture and he could not help asking: Do the gospels belong merely to the covering, the envelope, of the *idea* which is capable of being torn off by reason from the inner pure thought? Or, do the gospels and their meaning form an essential part of the material alike in both *notion* and *idea*, in philosophy and in religion? Is the person of Christ a mere element in the form and so not essential? Or, has he value for the matter, the notion, speculative thought? Assuming the Hegelian doctrine of the Absolute, Strauss then asked: can I not with the critical method work the life of Jesus as it is set forth in the gospels into harmony with the Hegelian philosophy? This he accomplished but only by attributing all that was supernatural in the life of Christ to myth and legend, leaving only a pure and wise man.

Strauss was attacked from all sides; by Hegelians who believed



that he misrepresented Hegel; and by many theologians such as Neander, Ullmann, Tholuck, Hengstenberg and others. These men maintained the gospel record of Christ as real in history. From this time forward the speculative construction of the life of Christ gave place to questions concerning the nature and reliability of the sacred literature and to Christ's historical reality as the chief problem.

An important factor in the renewed investigation of Scripture was the Tübingen school under the leadership of Baur. Agreeing with Strauss in his philosophical views Baur yet looked at the problem otherwise. With Baur, the problem was to understand Christ, not, as with Strauss, to explain him away. He wished to escape Strauss' mythical theory which was unscientific because Strauss had not applied the principles of criticism to the gospels themselves and neglected the fact of Christ's existence. Baur gave Christ so much positive importance in history that the tendency was to acknowledge his historical reality.<sup>†</sup> The school of Baur revived the knowledge of the early church and forced New Testament criticism to become a science; but, while it gave much importance to Christ, it was so philosophical that it failed to come face to face with Christ as the creator of Christianity.

The fact which has the most importance for this discussion is that the reaction against Strauss, and later against the Tübingen school marked the beginning of a new epoch in religious thought and biblical science. It created the school of Neander and others inspired by a like spirit, who sought to give both the Old and the New Testaments their true place and to recognize Christ's historical reality fully. I believe that the evangelical critic in his opposition to the rationalist concerning the whole Bible is fairly called the representative of this new movement.

I have now reached the point of view which enables me to show more clearly the already implied distinction between the rationalist and the evangelical critic. We have traced the move-

<sup>†</sup> It was the Hegelian principle, out of difference and contradiction, unity comes; thesis Jesus, of Nazareth as Messiah; antithesis, Jesus as Christ, the Saviour of the world; synthesis, the Catholic Church with its law, priesthood and ceremonial for all. In this historical sketch, I acknowledge my indebtedness to the able work of A. M. Fairbairn, *The Place of Christ in Modern Theology*, N. Y., 1893.

ment of speculative thought from English deism, through France to the rationalism of Germany. We saw what prominence was given to natural laws in a mechanical view of the world. Supplementary to this view of the world was the mathematical method or theory of knowledge for the first time clearly expressed in the Discourse on Method by Descartes, reappearing in Spinoza, then in Leibnitz with some modifications whose teachings were popularized by Wolf resulting in the generally accepted principle that every truth to be accepted must be capable of demonstration and positive proof. Then followed the speculations concerning Christ and Christianity from Kant to Hegel and Strauss, resulting, as has been shown, in the entire loss of the historical reality of Christ.

It is difficult to fix upon any one of the systems of the past as characteristic of the thought of the present. But I think we are safe in affirming that the rationalistic critic, such as Reuss, Kuenen, and Wellhausen, is one in whom the speculations I have reviewed find a representative. For example: Why should any critic of either Testament rule out the supernatural and the miraculous as impossible? Has he not made the assumption that the universe is a closed system in which natural law is an inviolable something forbidding all interference from without, that in this world from the first was all that afterwards became manifest? That Christianity was in the world in germ from the beginning? Or, speaking less according to the deist and more after the manner of Schelling and Hegel, that there can be no supernatural manifested in a particular Christ for all is supernatural, and supernatural is natural because the incarnation of the Absolute is universal, that is pantheism?

Again, men like Reuss, Kuenen and Wellhausen, attempt a reconstruction of Jewish literature and history prompted by speculative assumptions perhaps unconsciously made. Everything in the history of Israel must be in harmony with logical development. A full revelation of a complete body of Levitical laws to

<sup>1</sup> See A. B. Bruce, *Apologetics*, N. Y., 1892, p. 497f. for a good discussion of present thought. Also James Martineau's work, *The Seat of Authority in Religion*, whose object is to show that the authority in religion is God immanent in human reason.

Moses would have been a violation of the steady syllogistic unfolding of the idea in history for, as Hegel said, the actual must always be the rational. I find also a remnant of the Leibnitz-Wolfian theory of knowledge, namely, prove everything with mathematical exactness and reject all that does not admit of such demonstration. The supernatural and the miraculous factors in Judaism and Christianity do not admit such demonstration and consequently must be rejected.

If the rationalistic critic has such assumptions and prejudices, he differs widely from the evangelical critic. The latter assumes that the supernatural and the miraculous in religion are not only possible but actual. This of course is not a deistical position. Nor are we in these days shut up to the deistic or even the Hegelian view of the world. To-day such a philosophy as that of Lotze, a theistic monism, serves the evangelical critic better because it provides for the possibility of the miracle<sup>1</sup> and because it is more true to life and history. The theory of development which lies at the basis of evangelical criticism in its application to progressive revelation is not logical but morphological and biological—life acting and reacting and adjusting itself to its environment.<sup>2</sup>

Especially does the evangelical critic differ from the rationalist in assuming that there is a divine authority in the Scriptures. He proceeds to "inquire what the Scriptures teach about themselves and to separate this divine authority from all other authority."<sup>3</sup> Consequently, his criticism does not concern inspiration directly which is assumed. These Christian scholars also set a limit to their results by their fidelity to Scripture; for "they admit freely that the traditional beliefs as to the dates and origin of the several books may be brought in question without involving any doubt as to their inspiration, yet confidently affirm that any theories of

<sup>1</sup> Lotze, *Microcosmus* II., 479 ff. Lotze makes the possibility of the miracle dependent upon the close and intimate action and reaction between the world and the personal Absolute in consequence of which the movements of the natural world are carried on only *through* the Absolute with the possibility of a variation in the general course of things according to existing facts and the purposes of the divine Governor.

<sup>2</sup> H. Spencer's conception of development expressed in his works on biology and sociology is instructive at this point.

<sup>3</sup> C. A. Briggs, *Biblical Study*, N. Y., 1883, p. 171.

the origin or authorship of any book of either Testament which ascribes to them a purely naturalistic genesis, or dates, or authors inconsistent with either their own natural claims or the assertions of other Scripture are plainly inconsistent with the doctrine of inspiration taught by the church."<sup>1</sup> Despite some differences in results this is the general position of the evangelical critic with reference to the authority of the Scripture.

It must now be clear that the differences between the rationalist and the evangelical critic have nothing to do with the principles of higher criticism which are necessarily common to both parties. But the differences depend upon the assumptions and prejudices with which each approaches the Scriptures. We are, therefore, shut up to a choice, not between different principles and methods of literary criticism, but between the assumptions and prejudices of the rationalist and those of the evangelical critic.

If we decide with the evangelical critic, we are pledged to a warfare against the rationalist according to the principles of higher criticism and within the limit already given. *Christian* scholars who strive bitterly against each other, simply miss the question at issue. When certainty as to the meaning of Scripture has been reached according to the principles of critical investigation, let it be put over against the rationalistic negations without fear of successful contradiction; let it be brought into a theology whose philosophical basis is so firm and so true that the conclusions of rationalism shall be forever untenable.

Finally, I wish to show that biblical criticism by emphasizing the human factor in Scripture and by directing attention to the humanity of Christ as a real character of history has done much towards making a true philosophy of Christianity possible. It is doubtful whether there is any *science* of religion prepared to offer to philosophy facts and principles for consideration and unification. Rather does philosophy have to go directly to human life

<sup>1</sup> *Presbyterian Review*, II., 244. It is an interesting fact that this limit to criticism was accepted by the participants in the discussion of 1882 and 1883 in which very different views were expressed. For list of disputants, see Briggs, *The Higher Criticism of the Hexateuch*, N. Y., 1893, p., 130.

as a whole for its facts and principles in order to form a philosophy of religion. In this appeal to human nature, it is found that religion embraces the whole intellectual and spiritual nature and is not unrelated to the physical. A philosophy of religion must take cognizance of such facts as the following: (*a*) a vague feeling of complete dependence which with Schleiermacher was the source of the religious life; (*b*) the feeling and idea of moral obligation; (*c*) the feeling for the not merely useful but also for the beautiful; (*d*) "the metaphysical impulse which demands a cause of recurrent groupings of experience, a "substratum," a Being in the world of reality;" (*e*) "the unifying of all experience in some known or postulated unity of reality."<sup>1</sup> These facts the philosophy of religion must consider together with that higher and yet concrete representation of them by which ethical laws become the will of God, individual finite spirits not mere products of nature but children of God, actuality not a mere course of the world but the kingdom of God.<sup>2</sup> Thus the philosophy of religion concerns man in his constant relations and interchange of life with the personal God in which communion the personality of each is preserved; for religion is God the Father in constant vital relation with the children of men; "for in Him we live and move and have our being; as certain also of our own poets have said, "For we are also his offspring."

If such an understanding of religion be correct, no inspiration of sacred writers would remove their personal characteristics and their fallibility. In their productions, we may expect errors growing out of their limitations and peculiarities, yet errors not conflicting with the essential revelation; we may expect the whole religious life to show the presence of God in the developing human life. The human side of religion would never be lost sight of.

Has the higher criticism contributed anything towards the proper recognition of the human side of religion as well as the divine? It has done so, first, because it has made the Bible a

<sup>1</sup>G. T. Ladd, *Introduction to Philosophy*, Chap. XIII.

<sup>2</sup>Lotze, *Philosophy of Religion*, Tr. Sec. So. See also Ed. von Hartmann's *Die Religion des Geistes*, for an able and suggestive analysis of religious life even in an *un-christian* philosophy.

book of *life* as it has been lived in the great movements of history. "Fresh light from the ancient monuments," the examination of the sacred writings and other sources of information have given to the Old Testament a new reality and vividness as the record of man's emotions, thoughts and hopes while he lived consciously in the closest relations with the personal God. Secondly, criticism has filled up the traditional gap of centuries between the Old and the New Testaments, and shown that God did not leave Israel without guidance when she needed it most under the Persian and the Greek yoke exposed to other religions and civilizations. But this was impossible on the traditional view which assigns all the law to Moses, all psalms to David, all the wisdom to Solomon. But there were many writers, and God was with Israel in that long period of waiting for the Messiah. From David on to the Maccabæan period, Israel was singing and praying, not backsliding. The heart of the people responded to the law of God in sacred psalms full of devotion.<sup>1</sup> So criticism shows, on the one hand, that there was a constant religious activity in Israel; and, on the other hand, that there was an unbroken continuity in divine revelation until the summit was reached in Jesus Christ and his apostles. Thus criticism has done much to open the way to a true philosophy of the Christian religion by compelling a fuller recognition of the human as well as divine side of religion.

Also in emphasizing the humanity of Christ, the same service to the philosophy of religion has been rendered. The reaction against Strauss removed the far away theological Christ and restored to the religious life the Christ of the Gospels, Jesus, our loving, suffering Lord and Saviour. Jesus as human shares all the changes and weaknesses apart from sin incident to the earthly life. All that I wish to maintain in this connection is that the return to the human Saviour is not only in the line of what we might expect, since religion is the specific expression of the relations of men and God, but also in the line of what must be if there is to be a true philosophy of the Christian religion. If we

<sup>1</sup> C. A. Briggs, *The Bible, the Church and the Reason*, 148 ff.; also S. R. Driver, *Introduction to the Old Testament*, N. Y., 1892, p. 351 f., 363 f., 467 f., as examples.

lose sight of the human element of revelation, its adaptation to life as it has been and is, we enter the path to a speculative Christology which will rob us of the real Saviour. We must have the actual, pitying Jesus. If critical investigation has established the basis of our belief in such a Saviour more firmly, we should have only gratitude to those scholars who have so skilfully accomplished their task.

In conclusion, shall we, while seeking the true philosophy of the Christian religion, entirely forget those marvelous speculations and Christologies from Kant to Hegel in which the supreme life of spirit was found in religion, and religion became the final problem? We may not be satisfied with Hegel's "Das Andere ist bestimmt als Sohn"<sup>1</sup> or even with Baur's *thesis*; but shall we lose sight of the impressive thought, which certainly was Hegel's, that Christ is the center of the truest philosophy of religion? If the life of Israel set forth in the Old Testament had its goal in the first advent of the Messiah; if prophecy also centers in the second coming of Christ; if he is the head of the church, and the director of the destinies of mankind; if all history actually moves on towards the consummation of his kingdom; if, finally, the essence of religion is the relation and the communion of men and God, Jesus Christ, the human divine Saviour, must be the alpha and omega of religion, and the philosophy of religion must be the philosophy of Christ.

If the Christian religion is ultimate; if "the whole creation groaneth and travaileth in pain with us," yearning for the fulfillment of the purposes, the philosophy of all nature and spirit must be in some sense the philosophy of Christ.

<sup>1</sup> Hegel's *Werke*, XII. p. 206.

## THE AMERICAN INSTITUTE OF SACRED LITERATURE.

---

A new phase of University Extension work seems to be coming into prominence, namely, Biblical lecture courses. This is a line of work which must be carefully and judiciously guarded. In this as in no other single subject, because it appeals to so large a constituency, there is danger of producing a "fad," and consequently more or less sham. A spirit of generous rivalry between the different Extension organizations working in the same field is undoubtedly productive of good, as it stimulates interest and action where perhaps a single organization would die out, but too great a rivalry is attended with evil.

In order to guard against the overstocking of the field with second-rate lecturers, and the creation of a general uproar in the line of biblical study with no abiding results, the American Institute of Sacred Literature proposes an attempt to unify and strengthen the work of all Extension societies in this department of work by becoming itself a central council to which all Extension societies may refer for the suggestion of the names of the best lecturers in all biblical lines, for choice in regard to programs, syllabi, etc.

The Institute will, through its many departments, keep a close watch of the entire field, and wherever there seems to be an opening for biblical work, the nearest University Extension organization will have its attention called to the matter, and thus be enabled to propose its courses with authority. All societies entering this union will, of course, give no biblical lectures without first submitting the name of the lecturer, with the subject of his lectures, to the Institute. Under this arrangement the University of Chicago offers the following courses of biblical lectures this winter :

William R. Harper, Ph.D., D.D., President of the University ; The Stories of Genesis, six lectures,

Richard G. Moulton, Ph.D., Professor of English Literature ; Studies in Biblical Literature, twelve lectures.

Emil G. Hirsch, Ph.D., Professor of Rabbinical Literature and Philosophy ; Religion in the Talmud, six lectures ; The Jewish Sects, six lectures ; Biblical Literature, six lectures ; The History of Judaism, six lectures.

Ernest D. Burton, A.B., Professor of New Testament Literature and Exegesis ; The Second Group of Paul's Letters, twelve lectures.

Ira M. Price, Ph.D., Associate Professor of the Semitic Languages and Literature : What the Monuments Tell Us Relative to the Old Testament, six lectures. (Illustrated by stereopticon slides of the monuments). The Forgotten Empires and the Old Testament, twelve lectures. (Illustrated).



Oliver J. Thatcher, A.B., Assistant Professor of History; *The Apostolic Church*, twelve lectures; *The Life and Work of Paul*, six lectures,

N. I. Rubinkam, Ph.D., Lecturer in Old Testament Literature; *The Five Megilloth (Rolls)*, six lectures.

Clyde W. Votaw, A.M., B.D., Docent in New Testament Literature; *Sources and Relations of the Four Gospels*, six lectures; *Jewish and Christian Writings Parallel with, but Excluded from, Our Bible*, twelve lectures; *Some Aspects of the Life of Christ*, six lectures.

Chas. F. Kent, Ph.D., Docent in Biblical Literature; *Social Philosophy of the Hebrews*, six lectures; *Hebrew Wisdom Literature*, six lectures; *Messages of the Neglected Books—Studies in the Minor Prophets*, six lectures.

Theophilus H. Root, A.B., B.D., Tutor in New Testament Literature; *The Life of Christ*, six lectures.

## Exploration and Discovery.

---

### ZAPHENATH-PANEAH AND THE DATE OF GENESIS.

---

By REV. CAMDEN M. COBERN, PH.D.,  
Ann Arbor, Mich.

---

IN THE BIBLICAL WORLD for October appears an interesting article commending to American readers Dr. Steindorff's identification of Zaphenath-Paneah, Asenath and Poti-phaera (Gen. 41: 45, 50; 46: 20) with Egyptian names of a late period. This article intimates confidently that this identification offers a new and conclusive proof that Joseph and his relatives could not really have borne such names as the Bible gives them, and therefore that the passages in which the misstatements appear must have been written not earlier than 930 B. C., and most probably in the seventh century B. C. when such names became common.

This suggestion is not a startlingly new one. It has been four years or more since Dr. Steindorff openly published it in the *Zeitschrift für Ägyptische Sprache*, and it has been often referred to since in German and American reviews. That the discussion has been of any great significance in settling the date of Genesis it is difficult to believe for various reasons:

1. Divergent views have been and are yet held by competent Egyptologists as to what hieroglyphic groups exactly correspond to the names given above. Other groups than those preferred by Dr. Steindorff have been declared by distinguished Egyptologists to answer "letter for letter" to these Hebrew names.

2. Since the publication of Dr. Steindorff's views, it has been stated by high authority that the very groups which have been selected by him as exactly corresponding to the names in Genesis can be read upon monuments which are as old as the era of Joseph. This indeed seems to be granted in the case of Asenath by the writer of the paper in the October issue of this review.

3. Granting that the names given by Dr. Steindorff are exact equivalents of the Hebrew names, and granting also that they have never been found on any monument earlier than the tenth to seventh century B. C.; yet to infer from this that the book of Genesis was not written until the seventh century before our era, would seem to be a conclusion more generous than just.

These names may have been XXVIth dynasty explanations or translations of XIIth dynasty forms, just as "*Salvatorem Mundi*" was the IVth century translation of one of those very names given by St. Jerome in the Vulgate.

Again, the Egyptian literature is confessedly fragmentary, and an Egyptologist must be of very sanguine spirit who can argue with confidence that because those names have not been found on any recovered monument earlier than the XXIIId dynasty, therefore they were never used in Egypt previous to that date. If our Bible were torn in pieces and scattered to the four winds it would appear no bashful assumption if some foreigner, after examining a handful of leaves which he had succeeded in finding, should affirm that it was now settled that no man by the name of Joseph was ever mentioned in the Hebrew or Christian Scriptures, for no such name could be read on any of his fragments.

## Synopses of Important Articles.

---

WAS THERE A GOLDEN CALF AT DAN? A note on 1 Kings 12:29,30 and other passages. By VEN. F. W. FARRAR, D.D., in *The Expositor* for October, 1893. Pp. 254-265.

Tradition, for 2,500 years, as well as the statements of rabbis down to the present time, would answer the question affirmatively. "There are some grounds for the view that there were two calves at Bethel, and that there was no calf at Dan, but only the old idolatrous ephod and images of Micah" (Judges 17:4). These so-called calves were only cherubic images such as those sanctioned by Aaron, by Moses and by Solomon. On this point we must note that Jeroboam's calves neither did nor were intended to interfere with the worship of Jehovah. This is seen in the fact that the kings of the northern kingdom never persecuted, suppressed or repudiated the worship of Jehovah, and that on the other hand many of them had names which embodied therein an element (Jah) of the divine Name. No prophet before Amos and Hosea condemned calf-worship. There is no word of reprobation of calf-worship by any southern prophet or king, except the speech put in the mouth of Abijah, son of Rehoboam, by the chronicler (2 Chron. 11:15; 13:8). If these calves were the cherubic emblems which were regarded as intolerably wicked by the chronicler of five centuries later, though not condemned by king and prophet, is it not extremely probable that there were *two calves* at Bethel and not one? If such were their form it is not more probable that Jeroboam would have placed *two* of these symbols at Bethel than that he placed one? Hosea 10:5 speaks of "the calves of Beth-Aven." "If there were *two* calves . . . at Bethel, this fact and the constant reference to them as two in number—would naturally help to stereotype the notion that one of them was at Dan and one at Bethel when once it had arisen; especially since there was *also* a highly irregular cult at Dan, and the growth of centuries tended to obliterate the distinctness of facts which were only preserved for long centuries by dim tradition" (p. 259). There is no reference in all the history of the northern and southern kingdoms to a calf at Dan except possibly in Amos 8:14. Further, it is *a priori* improbable that Jeroboam would think of erecting a golden calf at Dan, because (1) the place was on the remote border of his dominions, and entered but slightly into the stream of Israelitish history; (2) there was an ancient sanctuary at Dan already (Judg. 18:14, 18), and this was officered by the same line of priests "to the days of the captivity of the land" (Judg. 18:30).

The only two passages which militate against these conclusions may be

explained as follows: (1) Amos 8:14 says nothing of a golden calf at Dan, only "as thy god, O Dan, liveth." It is unlikely that this refers to a golden calf at Dan, because in that case there could "be no reason for passing over the far more prominent calf or calves at Bethel" (p. 261), and because the sin of Samaria was probably some Baal-image or Asherah there. Amos exercised his prophetic gifts at Bethel, but never once mentions calf-worship.

Hosea speaks of several headquarters of idolatrous worship, but never mentions Dan. In 8:5, 6; 10:5; 13:2 he speaks of *calf-worship*, but only at Beth-aven and Samaria. In Zechariah 9-11, though occupied with the later kings, there is no allusion to calves either at Dan or Bethel. Finally, the passage in 1 Kings 12:28-30 evidently contains on the face of it a textual difficulty. In verse 30, in place of *the one*, by changing a single letter, we may read *the ephod*. This corresponds exactly to the conclusions arrived at above, viz., the calves were set up at Bethel, and the old ephod of Micah was regarded as the consecrated thing in Dan.

---

Dr. Farrar has ingeniously constructed his line of argument, but the careful reader will notice several cracked links in the chain. The dangerous *e silentio* argument is required to do rather more than its legitimate service. The question is not yet satisfactorily answered.

PRICE.

---

JESUS' SELF-DESIGNATION IN THE SYNOPTIC GOSPELS. By ORELLO CONE, D.D., in *The New World* for September, 1893. Pages 492-518.

The inquiries raised by Jesus' designation of himself in the synoptic gospels as "The Son of Man" are among the most difficult in New Testament theology, and though many of the ablest scholars have proposed solutions of the problem, a consensus of opinion has not yet been reached.

The Old Testament uses the term "son of man" as a synonym for "man" with emphasis upon the idea of dependence on God. The use of the term in Jewish apocalyptic literature begins with the familiar passage in the seventh chapter of Daniel. The "one like unto a son of man" symbolizes the human qualities of the victorious prophetic people in contrast with the bestial attributes which appear in the preceding type. The term "son of man," therefore, here also implies only human attributes, and is not as yet distinctly Messianic. The hint, however, of a Messianic use of the term in this passage gives rise in the later apocalypse of Enoch to its use as a distinct designation of the Messiah. The picture of the Messiah given under this name is very different from the traditional Hebrew idea, and presents him as a mighty ruler and a judge, but not even yet as divine.

Numerous New Testament examples show that the term "son" followed by the genitive of a noun designates one possessing the attributes of the latter. Cf. such expressions as "sons of light," "sons of the most high," etc. According to this usage "the son of man"—it must be taken into

account that both nouns have the article in Greek—implies that he who applies the term to himself is conscious of belonging to the species man, representing in himself the essential qualities of the race (so Holsten).

The general attitude of Jesus toward the Old Testament favors the view that he derived his use of the term from the Old Testament (not including Daniel) rather than that he took it from the apocalyptic literature, or himself invented it. The synoptic passages, however, in which it occurs, fall into two distinct classes, those in which the term bears a sense naturally derivable from the Old Testament use, and those in which it was the apocalyptic sense. It cannot be that both classes represent Christ's own usage. This would be to put him into sharp contradiction with himself. As between the two, a sane and reverent interpretation of Jesus' teaching and spirit decides for the passages of the first class as those which come from Jesus himself, and judges that those of the second class have been incorrectly attributed to him by the evangelists, who must indeed have had some basis for this in a Messianic claim on the part of Jesus, but who have shaped his actual sayings under the influence of Jewish apocalyptic ideas.

This explanation relieves the whole problem of much of its difficulty, presenting to us a self-consistent and sober use of the term on the part of Jesus. By it, we conclude, he designates himself as man, yet without its being a designation of mere humanity. The presence of the article is significant, and taken in connection with his claim of lordship over the Sabbath, and of authority to forgive sins, shows that he thought of himself as having an exalted spiritual function and ministry, and an exceptional rank among the sons of men, as being the Man preëminently.

---

In so far as this article is a criticism of the views of Meyer and others who have interpreted "the son of man" as applied by Jesus to himself in the apocalyptic sense, and have thus found in it an explicit Messianic claim on his part, and in so far as it opposes the view that the term is an expression of divine nature, it is eminently just and reasonable. It may also fairly claim that it offers in a sense a simple solution of the problem. But it must be doubted whether this solution is not somewhat too easy; whether instead of resorting to the easy expedient of excluding from the problem one whole class of the passages in question, one ought not to make a more serious and painstaking attempt than the article gives evidence of to ascertain whether, when the passages are fairly interpreted, the two classes are so different that they could not both have proceeded, substantially as reported, from Jesus. The difference between them is, we are persuaded, somewhat exaggerated; there is an apparent failure to allow sufficiently for a fuller expression of Messianic claim on the part of Jesus toward the end of his life; and there is seeming neglect of the significance of the fact, which the author's own interpretation of the non-apocalyptic passages makes clear, that whenever the Enoch parables were written, they exerted no influence outside, possibly, of a narrow circle of the learned (of even this, is there any evidence?) in Jesus' own day, so that the attributing to him of these so-called apocalyptic sayings by no means attributes to him the ideas of the apocalyptic literature in general. E. D. B.

THE HISTORICAL DIFFICULTIES IN KINGS, JEREMIAH AND DANIEL. By  
REV. GEORGE DOUGLAS, in *The Expository Times* for September, 1893.

The conclusions of the writer are as follows :

(1) The first verse of the Book of Daniel, whose supposed inconsistency with Jeremiah and the historical scriptures has been to many evidence that the book is uninspired, and has caused some to doubt the prophet's historical existence, is, on the hypothesis of its Babylonian origin, in perfect harmony with these other writings, and that, not after a strange interpretation, but when read in the meaning which any child would attach to the words. (2) On the same hypothesis the first verse of the second chapter of Daniel, whose supposed inconsistency with the first chapter has been another evidence against the book, likewise harmonizes with it simply and completely. (3) Those passages in Kings and Jeremiah making mention of captivities in the eighth and nineteenth years of Nebuchadnezzar, which were supposed to contradict other passages in the same books referring the same captivities to the seventh and eighteenth years, are, when read in a reasonable way, confirmatory of them. (4) The statement in Kings and Jeremiah regarding the time of the relaxation of Jehoiakim's captivity, which appeared to differ from the rest of the sacred narrative and from the works of Berosus and Ptolemy, is, when viewed in the light of the tablets, in perfect harmony with them. The following table is presented as satisfying all scriptural statements :

Battle of Megiddo and death of Josiah, - - - - -	609 B.C.
Jehoahaz begins to reign, - - - - -	609
Jehoahaz taken captive by Pharaoh-Necho, - - - - -	608
Jehoiakim set on throne by Pharaoh-Necho, - - - - -	608
Fall of Nineveh, - - - - -	? 606
Battle of Carchemish, - - - - -	605
Jerusalem besieged and Jehoiakim taken by Nebuchadnezzar, - - - - -	605
Captivity of Daniel and others, - - - - -	605
Nebuchadnezzar succeeds to throne of Babylon : his first year according to Jewish reckoning, - - - - -	605
His first year according to Babylonian reckoning, - - - - -	604
Daniel interprets Nebuchadnezzar's dream, - - - - -	603
Death of Jehoiakim, - - - - -	598
Jehoiachin begins to reign, - - - - -	598
Zedekiah set on throne by Nebuchadnezzar, - - - - -	597
Destruction of Jerusalem and deportation of Zedekiah and others, - - - - -	587
Further deportation, - - - - -	582
Death of Nebuchadnezzar and relaxation of Jehoiachin's captivity, - - - - -	562

It is only fair to say that this article contains a good deal of that harmonizing work which has brought commentators and the Bible itself into disrepute. W. R. H.

## Notes and Opinions.

**German as an Aid in the Study of Theology.**—"What more and what better can the Colleges do in fitting men for the study of Theology, and so in fitting men to become ministers?" This question is asked by President Charles F. Thwing, of Western Reserve University, who gives in the *Outlook* for October 7, extracts from the responses of various theological teachers. Prof. G. F. Moore of Andover, emphasizes the need of the study of German in the Colleges. He writes: "I will name only one point where the Colleges all seem to fail. We get very few men who have not studied German; and we do not get one in ten who can read German in such a way as to be of any use to him or us. Whether too little time is given to it, or whether it is not well taught, or whether the students themselves slight it, I cannot say. German is as indispensable now as ever Latin was to the student of theology." President Thwing himself in commenting on the answers, writes: "The study of German is to be emphasized in the College, not merely for its own sake (although this is worthy), but also as a tool. German is the language of the best modern scholarship. The works most essential to a theologian are written in German; some of them which are the most necessary are not translated. No one can presume to be a thorough and ripe scholar in the important matters of theology without the ability to read German with facility. The testimony of Professor Moore of Andover, that nearly all students of theology are able to read German somewhat, but only a few are able to so read it as to make it of much value in theological investigation, is true beyond Andover. Colleges, therefore, should emphasize the study of German." President Hartranft, of Hartford Seminary, in his letter, also states strongly this need.

T. H. R.

**The Kingdom of God**—The prominence in the theological thought of this day, of the idea of the kingdom of God, is an evident fact of no little importance. It is not strange that at present there should be much divergence of opinion in the interpretation of Christ's conception of the kingdom. Dr. Cone in the *New World* for September, as mentioned elsewhere in this number, maintains that Jesus conceived of the kingdom as belonging wholly to the present order of things, involving indeed a moral transformation of human society, but coming unobtrusively and gradually. Those sayings attributed to Jesus which refer to a future kingdom to be ushered in by his own second coming in power and glory, he regards as misrepresenting the real thought of Jesus. On the other hand, Dr. H. H. Wendt, of Heidelberg, in an article translated in the *Expository Times* for October, criticises the view



of Dr. J. Weiss, that Jesus regarded the kingdom of God simply as an eschatological state, such as will not and cannot be realized under the conditions of the present earthly dispensation, holding, on the contrary, that while in many passages Jesus does thus speak of a future kingdom, which indeed he looked to see established within the life-time of men then living by his return from heaven after his death, yet he also spoke of the kingdom of heaven as something already in existence. Thus we have presented to us three views, one that Jesus spoke only of a kingdom belonging to this dispensation, another that he spoke only of a kingdom belonging to a future dispensation, a third that he spoke of both. The point of agreement among these three writers is that our present gospels represent Jesus as speaking of a future kingdom to be set up on his return from heaven. Evidently there is still need to study this great term of Jesus' thought.

E. D. B.

## Work and Workers.

---

THE CHRISTIAN LITERATURE COMPANY, which with the end of 1892 discontinued the publication of their *Magazine of Christian Literature*, substituting therefor the English publication, *The Thinker*, with the addition of bibliographical material prepared in New York, now issues (November) the first number of *Christian Literature and Review of the Churches*. The new magazine is reckoned as the Vol. 10 of the Christian Literature Magazine. The Christian Literature part consists of some thirty pages of articles, partly original, partly reprinted from English magazines, together with list of books received, and Index to Religious Periodicals. The Review of the Churches is the well-known English periodical of that name. The monthly bibliography, which was one of the most valuable features of the predecessors of the new journal, seems to have been dropped.

BIBLICAL scholarship has to lament the departure of a noble and candid student and teacher, and the Christian world the loss of a large-minded and sweet-spirited believer in the death of Dr. Schaff. We give a brief appreciation of him. Philip Schaff was born Jan. 1, 1819, at Coire, Switzerland. He studied theology at Tübingen, Halle and Berlin. In 1841 he passed his examination in theology at Berlin, and the next year began to lecture as a *privat docent*. In 1843 he was made professor in the Theological Seminary of the German Reformed Church of the United States at Mercersburg, Pa., where he remained till 1863. In 1869 he was made Professor in the Union Theological Seminary of New York. He died in that city October 20, 1893.

Few men are better known in America than Dr. Schaff; he had been the teacher of hundreds of ministers of almost every denomination, and had written or edited enough books to make a large library, all of them good, many of them excellent. He was kept prominently before the Christian public by his connection with such important bodies as the Evangelical Alliance, the Pan-Presbyterian Council, the American Bible Revision Committee, and others, in all of which he was one of the recognized leaders.

In Berlin he was a pupil of the great and good Neander, who deeply influenced his development. He became thoroughly imbued with the methods, principles, spirit, and aims of the mediating school of theology of which Neander was a great representative. And Dr. Schaff never deserted this school. It has broadly influenced all his books, and characterized his work in the class-room. He always tried to hold fast to the old truths, without accepting the old formulas and definitions. He declared that Christianity is life,

not creed, and therefore there might be Christian unity with the greatest diversity of belief and practice.

To Dr. Schaff more than to any other man is due the great influence which "German Theology" is now exerting in America. He gave up a life of independent scientific investigation to become expounder, translator, and purveyor of the treasures of German thought and scholarship to the Church in America. For this we owe him a great debt of gratitude.

Great as he may have been as a scholar and professor, he was even greater as a Christian. His nature was clear and sunny as the air and meadows of his mountain home. His Christian character attracted and held his friends with rare power. His students were astonished at his learning, but they were filled with a strange awe as they listened to his prayers, revealing, as they did, a depth of Christian feeling and experience before unknown to them. His influence in the direction of a wise liberality, Christian tolerance, true communion and fellowship in the spirit and love of the Master, cannot be estimated. He found and commended the Christ in everyone. His death is a loss to the whole Church.

O. J. T.

THERE has been introduced into the University of Cincinnati a series of Bible lectures in connection with the Extension courses. The extension work is carried on in the University building on Saturdays for the benefit of those who cannot attend at any other time. Professor Sproull, Dean of the University and Chairman of the Extension Faculty, came to the conclusion that there was a demand for lectures of a high order on biblical subjects. The matter was presented by him to the different ministerial associations of Cincinnati; namely, the Methodist, Baptist, Presbyterian, and Episcopalian, and met with a hearty response. Each association appointed a committee of coöperation. The following program is announced:

Lectures on the Bible and Biblical Subjects, fourteen in number, will be given on Saturday mornings, from 10:30 to 11:30, at the University of Cincinnati, as follows:

November 4, 1893. The Ethics of Moses.—Rev. I. M. Wise, D.D., President of Hebrew Union College.

#### THE BIBLE.

November 11, 1893. Old Testament and New Testament Courses.—Professor M. S. Terry, Ph.D., Garrett Biblical Institute.

November 18, 1893. The Transmission of the Bible.—Rev. C. W. Rishell, Ph.D.

December 2, 1893. The Revised Version.—Professor W. W. Davies, Ph.D., Professor of Hebrew, Ohio Wesleyan University.

#### THE BIBLE AND ANCIENT MONUMENTS.

December 9, 1893. Discovery and Decipherment of the Monuments.—Professor Ira M. Price, Ph.D., Associate Professor Semitic Languages and Literature, University of Chicago.

December 16, 1893. Egypt in the Days of Abraham, Joseph and Moses.—Professor J. R. Sampey, D.D., Professor Old Testament Literature, Baptist Theological Seminary, Louisville, Ky.

January 6, 1894. The Fall of Assyria to the Fall of Babylon. Professor Ira M. Price, Ph.D., University of Chicago.

January 13, 1894. The Bible as Literature.—Rev. George A. Thayer, D.D.

#### THE PROPHETICAL BOOKS OF THE BIBLE.

January 20, 1894. Some Traits of the Hebrew Prophets.—Professor Edwin Cone Bissell, D.D., Professor of Old Testament Literature and Exegesis, McCormick Theological Seminary, Chicago.

January 27, 1894. (Subject to be announced later).—Professor Willis J. Beecher, D.D., Professor Hebrew Language and Literature, Auburn Theological Seminary, Auburn, N. Y.

February 3, 1894. (Subject and Lecture to be announced later).

#### THE POETICAL BOOKS OF THE BIBLE.

February 10, 1894. Job.—Rev. Dudley W. Rhodes, D.D.

February 17, 1894. The Psalms.—Rev. Frank Woods Baker, B.D.

February 24, 1894. Ecclesiastes.—Rev. Lewis Brown, B.D.

The public is cordially invited to be present at these lectures.

One or two changes will be made on this program. There is one Rabbi, also Methodists, Baptists, Presbyterians, Episcopalians, and a Unitarian. Up to the present time, one lecture has been given by Dr. Wise. The University Hall was crowded, a proof of the interest that can be awakened in the community by a scholarly treatment of such topics. A circular letter had been sent by the Dean to all the clergymen of the city, inviting the members of his congregation to be present.

W. O. S.

THE autumn meeting of the Chicago Society for Biblical Research was held at the Palmer House, Chicago, November 18. Papers were read by Professor Charles Horswell, Ph.D., of Garrett Biblical Institute, Evanston, Ill., on "Romans 16: 1-16 and its Relation to the Rest of the Epistle;" and by Professor Ira M. Price, Ph.D., of the University of Chicago, on "The Date of Obadiah."

Professor Price's positions are briefly summarized as follows: The Book of Obadiah is dated in King James's Version, and by Driver and Cornill, at or after the fall of Jerusalem in 586 B. C. The main supports of this view are (1) the hypothesis that this event furnishes the best explanation for Obadiah's words; (2) the relations of Obad. 1-9 and Jer. 49: 7-22; (3) the hostility of the Edomites at that time. But, the Edomites showed a malicious spirit toward Israel throughout their history (cf. Amos 1: 9), breaking out in open abuse several different times. Obadiah is admittedly more original, logical, and complete than Jeremiah. Of the seven captivities of Jerusalem, the most

as coming from one having a thorough experience of Indian administration, says:—"The events of the past year afford additional proof (if indeed such proof were required) of the necessity for vigorous action to ensure the immediate and entire separation of judicial and executive functions. . . . It has been shown that the reform is perfectly feasible; and that the union of the two duties in one official tends to the perversion of justice, and to the perpetration of such acts of oppression as disgraced the proceedings taken against the Raja of Maimansingh by the District Magistrate." As to the denial of a Commission of Enquiry into the causes of the riots, Mr. Reynolds says:—"Just sixty years ago, Macaulay entered an indignant protest against the argument that the spread of education in India might endanger our own power. 'We will never consent,' he said in the House of Commons, 'to stupify and paralyse a great people whom God has committed to our charge, for the wretched purpose of rendering them more amenable to our control. What is power worth, if we can hold it only by violating the most sacred duties which as governors we owe to the governed? If our rulers are still guided by these sentiments: if they are really guiltless of fomenting discord as an engine of government, and of desiring to keep India disunited because they wish her to be weak, why do they shrink from an inquiry which would vindicate their motives, and silence their accusers? But they will not satisfy public opinion, either in India or in England, by an unproved and unfounded assertion that these lamentable disturbances were really due to the inflammatory activity of the Cow-Protection Societies, and to the secret machinations of the National Congress.'" Referring to certain cases of gross miscarriage of justice in connection with the riots in Azimgarh and Ballia, Mr. Reynolds says:—"It would be wrong to suppose that the Magistrate of Azimgarh and Ballia deliberately set themselves to perpetrate injustice, and to convict prisoners whom they believed to be innocent. The Magistrates themselves were as much the victims of the evil system under which they worked as the unfortunate men who were tried before them. The reform for which we plead should be supported by all who are zealous either for the credit of our officers, or for the purity of our administration. And it should be remembered that the interests at stake are not light or trivial. No Russian invasion, no military mutiny, no financial crisis, would so endanger our hold upon India as a general mistrust of our judicial integrity."

## The Indian Messenger.

SUNDAY, FEBRUARY 4, 1894.

### ABIDING BY THE TRUTH.

If we could make up our minds to abide by the truth, the real fact as it is, much of the disturbance of mind from which we suffer might at once cease. But our passions and prejudices, our prepossessions and presumptions, often prevent our doing so. There is such an inherent conservatism in human nature, that when something is offered to us which is opposed to our previous notions, we take it as an offence, our very nature rises in resistance to it, and we break out in passionate remonstrances. Men instinctively love to dwell in their dreamy errors. The whole course of history proves the truth of this remark. The old theologians of the world were not satisfied with simply stating their spiritual experiences, or with giving laws for the regulation of the moral conduct of their people, but aspired to give definite, and what they considered to be reliable, conclusions on all manner of subjects relating to the nature, the creation and the regulation of the universe. Questions that properly belong to the domain of science, were thus included in that of religion, and the door was left open for a mortal conflict between science and religion at some future day. If we enquire into the nature of the present conflict, we discover that science has simply observed, compared and classified facts. The facts are God's facts, placed by Him there for wise ends. They were there for ages and ages before any human eye discovered them, and they are there, after their discovery, regardless of the manner in which that discovery affects human minds. Yet the discovery of these facts has brought on a terrible conflict. The reason of the conflict is that men were not prepared to welcome these facts, on account of their

pre-conceived notions. But in spite of men's cries and lamentations, in spite of their quarrels and sufferings, facts have always remained facts, and men have been obliged to readjust their notions of things. And such is the inherent harmony of all truths, that the new truth has established itself in the old system, and the reconciliation, which at first seemed impossible, has at last been quietly effected.

This has happened with regard to the facts of science. If ordinary men were as ready to welcome new facts as cultivated and scientific men have been no such conflict would ever occur. But the readiness to abide by facts is useful not only in intellectual progress but also in matters of personal piety. A real trust in God as the dispenser of justice disposes a believer to abide by whatever is real. We often shut our spiritual eyes to the real facts of our existence. There is a secret self-love in our nature, which often blinds us to our real deformities. We look upon ourselves through colored spectacles as it were, which prevents our perceiving ourselves to be as ugly as we really are. And even when the truth is forced upon us, this self-love invents palliating circumstances, which considerably mitigate our offence in our own eyes. Then the love of praise is so strong in our natures, that we often try to keep up an appearance of strength when we are really weak. We half-intentionally hide our weaknesses from our own eyes. Hence arises considerable mental disturbance. Our professions and practices do not agree, and we necessarily expose ourselves to the criticisms of our fellowmen. Even when these criticisms are just though but unfavourable, we fret under them, because we are more concerned in the appearance than in the reality.

The spirit of abiding by the truth is a sure indication of real trust in God. If we judge ourselves by this standard, we find we are yet far from that trust. God has not yet become so real to us, as to enable us to accept whatever is real with meek submission. But it is a temper that has to be cultivated with due care before we can attain to true piety.

## The Brahmo Samaj.

[Mofussil friends sending us accounts of anniversaries &c., are particularly requested to give English notes.]

The *namkaran* ceremony of the first son of Babu Ahbaranchandra Roy of Calcutta came off at Ajmere in January last at the house of Babu Chandra Sekhar Ghosal, maternal grand-father of the child. The boy has been named Biuayabhushau Roy. Mr. Bulkrim Raghuwathi, guardian to the children of His Highness the Maharajah of Indore and an anusthauk member of the Indore Brahmo Samaj, conducted divine service on the occasion.

Our new contemporary, the *Brahma*, thus notices the work so the Khasi Mission:—

"The Brahmo Mission to the Khasias, organised by the Sadharan Brahmo Samaj and conducted by one of our faithful and devout workers, Babu Nilmony Chakravarti, in the midst of great difficulties and discouragements is indeed a great work. We cannot sufficiently admire the patience with which brother Chakravarti has worked. We earnestly hope the Sadharan Samaj will do its best to place the mission on a stable basis."

While we were celebrating our *Magnotsab* here with joy and earnestness, friends belonging to different samajes in the mofussil were not less active on the occasion. Our Khasi friends belonging to the Mawsmi, Mawbi and Nongrim Brahmo Samajes observed the sixty-fourth anniversary of the Brahmo Samaj conjointly at Cherrapoonjee in the following manner:—

*Sunday, 21st January 1894, evening*:—Opening service at the Mission House was conducted by U. Bordbone Roy.

*Monday, 22nd January 1894*:—Divine service was conducted by U. Bordbone Roy in the morning, and by U. Simion in the evening.

*Tuesday, 23rd January, morning*:—Divine service was conducted by U. Bordbone Roy and a prayer offered by Ka Byrbin; at noon there was a children's gathering at which prayer was offered by U. Shonmoni. In the afternoon there was a meeting at Jewbat (Cherrapoonjee), where a prayer was offered by U. Hali Sing and an address on "How Brahmoism Differs from Other Religions" was delivered by U. Simion. In the evening at the Mission House divine service was conducted by U. Ruson Sing, a discourse on the life of Raja Ram Mohan Roy was delivered by Babu Basantakumar Roy and a prayer offered by the wife of the latter.

*Wednesday, 24th January, noon*:—There was a love-feast, when divine service was conducted by U. Simion.

We have to draw the attention of our readers to the notice in another column, announcing that the adjourned annual meeting of the S. B. Samaj will be held at the Prayer Hall at 6 p. m., tomorrow, Monday, the 5th instant.

At Bangalore, on the 21st January 1894, at 9 A.M., the 1st Svardha ceremony of Srimati Camakatchi Amman, mother of Sriman A. S. Tiruvangadaswamy Mudaliar, Member of the Managing Committee of the Brahmo Samaj of Bangalore, was performed according to the rites of the Brahmo Dharma. At 6 o'clock, in the evening prayer was conducted by Brahmananda Chandra Sekara Swami, Minister of the local Samaj. Sriman C. Somasundra Mudaliar read a brief sketch of the life of the deceased lady. The undermentioned gentlemen were present on the occasion: Messrs. M. Ganesh Singh, retired Assistant Commissioner and Honorary Magistrate, Hari Ram Rao, Manager, Quarter-Master General's office, Kesava Mudaliar, Murugesappa Pillai, Devaraj Mudaliar, Hanumantha Chetty, Bala Subramanya Iyer, Cothandapani Mudaliar, Rama Swami Raj and many other ladies and gentlemen. The house was illuminated. *Pan-supari*, a *ttar* and fruits were distributed to all who were present.

A Brahmo marriage registered under Act III of 1872 took place at Bhalgapore on the 20th January last, between Miss Sarojini Mookerjee, daughter of Babu Niharua Chandra Mookerjee, M.A., B.L., and Babu Lalbehari Roy Chowdhuri, B.A. The father of the bride himself conducted the divine service on the occasion.

The following resolution has been published in the official Gazette by the Government of Bombay regarding the death of our friend the late lamented Dewan Naval Rai S. Advani of Hyderabad in Sind:—

"Resolution.—The Governor in Council has heard with much regret of the death of Rao Bahadur Dewan Navalrai Showkiran Advani, whose efforts in promoting schemes for the moral improvement and education of his fellow-countrymen were well-known to Government."

The Congregational Secretary, S. I. B. Samaj, Madras writes—

"The Rev. Dr. James Martinsau and Miss F. P. Cobbe have very obligingly presented the *Free Theistic Library* and Reading Room of the S. I. Brahmo Samaj, Madras, with complete sets of their respective works. The immense worth of the works of two such renowned teachers is too well-known to Theists all over the world to require any special mention. The valuable gifts have immensely enriched the small Library, and have earned for the generous donors the lasting gratitude of the members and sympathisers of this Samaj. Prof. Max Muller, Prof. Newman, the American Unitarian Association, and other eminent writers and public bodies have been, or will shortly be, appealed to for a similar favour; and it is ardently hoped that they will all generously vouchsafe their valuable aid to an institution which though humble in proportion, is greatly useful to many an earnest seeker after truth."

A special *utsab* was held in the Sadhanasram on Thursday the 1st February last, in connection with the anniversary of the E. W. Shelter, which was founded on the 1st February 1892. There was divine service both in the morning and evening. After the morning service, Babu Jayshankar Ray, who has been connected with the Shelter for nearly a year, was elected as a worker, and two others, one of whom is a lady, were admitted as candidate-workers, and three new helpers were also added to the list.

Two preaching parties will soon issue from the E. W. Shelter, one visiting Behar and the N. W. Provinces, and the other visiting Eastern Bengal. Special divine service will be held in the Sadharan B. Samaj Mandir, on Thursday next, at 6-30 p. m. to bid godspeed to these parties, when Pandit Sivanath Sastri will deliver a lecture on "The Preaching of Religion." There will be collection in aid of the preaching excursions after the service.

The sixty-fourth anniversary of the Brahmo Samaj.

(Continued from our last)

*Saturday, 8th Magh, 20th January.*—The anniversary of the Bengal Ladies' Association and Brahminika Samaj came off this morning, and the Prayer Hall was set apart for ladies. Pandit Sivanath Sastri conducted divine service in this connection. Another service, attended by gentlemen, was held at the City College premises, where Babu Kali Prasanna Bose conducted service. At 6-30 p. m., the annual meeting of the Sadharan Brahmo Samaj took place at City College under the presidency of Babu Umeschandra Datta. The annual report being read, and the adoption of the report being moved, some amendments were brought forward with the object of making certain additions and alterations in the report, but they were rejected. Considerable time having been taken up by the discussion on the report, it was

ruled by the Chairman that the election of office-bearers for the ensuing year should be proceeded with before the adoption of the report. It having been stated at the meeting that Mr. A. M. Bose was unwilling to be re-elected President, some names were proposed and seconded by different members. There being a prolonged discussion as to the method of recording votes in favour of the several names proposed, the meeting was adjourned till Monday 29th January.

*Sunday, 9th Magh, 21st January.*—At 6-30 in the morning there was *sankirtan* in the Mandir, and the usual divine service, which was conducted by Pandit Sivanath Sastri. At 1 p. m. a conference was held, at which questions relating to the education of Brahmo children, and the material condition of the community, were discussed at great length by the members present. In the evening divine service was conducted by Babu Nigendra Nath Chatterji.

*Monday, 10th Magh, 22nd January.*—In the morning came off the anniversary of the Calcutta Congregation of the Sadharan Brahmo Samaj. The proceedings commenced with hymns and *sankirtan*. Babu Umeschandra Datta conducted divine service on the occasion. In the afternoon, there was *Nigaysankirtan*; the procession started from Wellington Square at 5 p. m., and passing through some of the principal streets of the central part of the city, reached the Prayer Hall at about 7 p. m., singing with enthusiasm all the while. In the evening divine service was conducted by Babu Nigendra Nath Chatterji.

*Tuesday, 11th Magh, 23rd January.*—This was the chief day of the *utsab*, being the day on which the Brahmo Samaj was established sixty-four years ago. Bands of eager worshippers began to flock to the Prayer Hall long before day-break, while the city slept in the pure, white moonlight. By 5 a. m., the Hall was nearly full. The morning service was marked by great devotional fervour both on the part of the minister and the congregation. Service was conducted by Pandit Sivanath Sastri, who preached an impressive sermon taking as his text the following verse of the *Upanishads*:—

“व्यभिचैर्नैकानामृतत्वमश्रुः।”

The purport of his sermon is given below:—The sages of old, the *Upanishads* say, became immortal by sacrifice alone. The soul of man has always been immortal. Then what does the attainment of immortality mean in the verse quoted above? The *Upanishads* explain the matter thus:—

यदा सर्वे प्रमदन्ति हृदयसिंहयन्त्यः।

अथ सर्वोद्धृद्वी भवत्ये तावदनुशानम्॥

“When in this world all the knots of the heart are cut, then the mortal becomes immortal, this is the [true] teaching.”

By this the authors of the *Upanishads* mean to say, “Whenever we use the word “immortality,” understand by it freedom from all desires, the snapping asunder of all the ties of the heart.” How did those sages of old attain immortality? By sacrifice, by sacrifice alone. By sacrifice we understand the giving up of something. Sacrifice means the destruction of self. All the great men whom we follow, whose doings we talk of and read of, became immortal by sacrifice alone.

There are some signs by which we know great men, signs which lead us to conclude that they were not ordinary men. We shall enumerate a few of these signs.

The first sign of greatness is the extraordinary love which great men bear to all living creatures. Buddhists say that Buddha had attained salvation, before birth, but that in spite of that he chose to be born in this world from his love for all creatures. Christians say that Jesus is no other person than God Himself; yet the reason why he gave up his life for men after undergoing the most painful suffering, is that he loved much. We love only those who are lovable, tender, beautiful and loving. But our love does not embrace those who are ugly and dishonest. Even if we can love the sinner, we cannot love him who repays love with hatred and who becomes ungrateful to us and wrongs us. To understand how great men loved, why should you go to the life-story of Buddha, Jesus and the great ones of the past? The great Raja Ram Mohan Ray has left it on record, that the idolatry of his countrymen pained him so much that he devoted his wealth and all the energies of his body and soul to the work of uprooting this evil, and he did this though his countrymen persecuted him, insulted him, and shunned him as if he were a guilty wretch. When in England the Raja went to church, tears streamed down his cheeks. If any member of the congregation asked him why he wept, he said that whenever he tried to unite with the congregation in worshipping God, his soul was moved with pity for his countrymen.

The second sign of greatness is hope. Great men trust in God and believe in the possibilities of human nature. To place one's hope in God is not very difficult, but to believe in a great future in store for man is very difficult. No one knew more of the sins and sorrows of man than the great ones of the earth. They perceived the baseness of men more than other men. Yet they never despaired of man's future. Had they considered the improvement of mankind a hopeless task, they would never have preached religion. We have seen many philanthropic persons turn misanthropes at the sight of human sin and misery, which have destroyed their hope in man's progress and their belief in human nature. But the great ones of the earth did not lose hope. Consider now where their hope rested. Did they expect much from the wealthy and

powerful classes of men? No. They found promising material in many a neglected, obscure and uneducated individual to build their edifice of hope with. They discerned something in what men of the world consider the dregs of humanity, which escapes the eyes of ordinary mortals.

The third sign of greatness is uncommon courage. This uncommon courage has been witnessed in the lives of many great men. When Muhammad began to preach, the whole country rose to oppose him. Muhammad's uncle Abu Taleb loved him very much. His opponents went to his uncle and said to him: "Your nephew is heaping ridicule on our gods and goddesses. He is preventing his countrymen from worshipping their deities. They are, therefore, highly enraged with him. It is only because they highly respect you that up to the present time they have refrained from doing him any harm. We, therefore, exhort you to check him; or else it will be difficult to save his life." Muhammad's uncle spoke to him saying, "Muhammad, I have brought you up from your infancy with care, and protected you from all harm. But it has now become impossible for me to protect you. I therefore exhort you, out of the love that I bear you, to retrace your steps." Muhammad replied, "I shall not cease to do what I am doing, even if one were to place in one hand the moon and in my other hand the sun."

It is because these great men left everything in the hand of God, relying on Him alone, that they were so courageous and hopeful. Had they thought that success or failure depended on themselves, then considering their own weakness, they would certainly have despaired of success. They became strong by self-devotion, by sacrifice and by resigning themselves entirely to the guidance of truth. They perceived that as the force of gravitation keeps everything in the universe in its place, so does the Divine Power uphold righteousness on earth. Desire was extinct in them, as they were resigned to the will of God. "Know the truth, and the truth shall make you free." Man becomes free when he loves truth unreservedly. They obtained courage, strength and hope because they gave themselves up to the truth. Man cannot become immortal except by self-sacrifice. We may utter God's name as often as we choose, worship Him as many times daily as we can, nevertheless we can never attain immortality without self-sacrifice. A man's longing for godliness is measured by his readiness to destroy selfishness. A man is entitled to everlasting life in proportion to his self-sacrifice. It is said that a number of drunkards once rowed a boat all night long; but as they had forgotten to unfasten the rope which tied the boat to the shore, they found themselves at dawn exactly where they had been before. If a man utters highly spiritual truths and busies himself with the mere externals of religious discipline, his efforts can only be compared to the action of these drunkards.

Is it enough to preach religion in the ears of men? If so minded we could in a month make the truths of Brahmoism known to every one in Calcutta. But of what use would that be? Does the preaching of Brahmoism mean nothing more than merely carrying its truths to all men's doors? What is preaching? Is it only to say to people, "We should worship and pray to the one true God alone; we should do away with caste distinctions." &c? If this were preaching, then were preaching very easy indeed. But if preaching means the conversion of men's hearts,—the conversion of men from selfishness to disinterested conduct, from worldliness to godliness, then I appeal to you to say whether our preaching is really so or not. During these fifteen years of my missionary life, I have travelled all over India and preached Brahmoism to large numbers of persons; but, O my brethren! how many men's hearts have I converted? If my words have been of any use in turning any one's heart, I shall consider that I have not lived in vain. But it does not matter in the least that I have preached to thousands of persons. Who can preach Brahmoism? If you find any one ready to stake something for it, to sacrifice his self-interest for it, then I say, in him will Brahmoism find a preacher. Away with your speeches. It is sacrifice, sacrifice alone that is needed. Why did the Sikh religion become so powerful? It is said that once the Sikh Guru Gobinda Singh called a large meeting of his followers, where with a naked sword in his hand, he said that the goddess Sakti had ordered that a hundred Sikhs should be sacrificed; else their religion would cease to exist. Not a single Sikh came forward to offer his life for his faith. Then Gobinda Singh said, "Will not fifty come? Fifty will do." No one responded. The leader grew impatient. "Are not twenty-five men ready to die for their faith?" Still no response. Then in the agony of despair he cried, "Will, not at least ten men come forward?" In vain was the appeal made. Then the leader demanded in an excited voice, "Will not even five Sikhs offer their lives?" Then a Jath stood up. The Guru caught him by the hair, dragged him into a tent that stood close at hand, seated him comfortably there, and killed a goat. The assembled multitude saw the stream of blood issuing from the tent and thought that surely the Jath had been killed. The leader came out of the tent and with his naked blood-stained sword in his hand, demanded four more victims. One by one four men came forward who were all led inside the tent, and seated there, and four goats were killed one after another. Then he embraced the five men in the tent, and said, "From this day forward every one of you is a Guru Gobind Singh. I am no longer *one* Guru Gobind Singh, but *six*." These six men infused new life into the Sikh religion. Their lives imparted a new life to the entire Sikh community. Therefore it is that I say that without self-sacrifice there can be no revival of power. How did Christianity triumph? When

Christianity rose, two great powers were opposed to it: viz.—the imperial power of Rome and the civilisation of the Greek races. What power was it in Christianity that conquered these two formidable opponents? I am not sure of the answer. It seems to me that the explanation lies in the fact that the early Christians were baptised with the fire of unselfishness. When any one came to be baptised, he had to give up everything he had, which became the public property of the community. If every Brahmo were required to pay to the Samaj one-tenth of his income, what do you think the result would be?—We find unselfishness in the early Christians at every step. When the widows once complained that they were not properly looked after, the elders did not get angry with them, but rather told them to choose their own representatives in the managing body. Thus all murmurs died away.

What do you think is the reason that the Brahmo Samaj still lives? Do you think that it is sermons and speeches that have kept it alive. No. It is the self-sacrifice of the few men who sacrificed all their interests for it, that still keeps it alive. When Raja Ram Mohan Ray began to preach Brahmoism, there were many aristocratic noodies among his followers. When he went away to England, did these big folk keep the Brahmo Samaj alive? No. A poor Brahman—Ram Chandra Vidyabagish—who loved the Brahmo Samaj, alone and unaided kept the light of his faith burning amidst the surrounding gloom. When this poor Brahman died, he left all his property by will to the Brahmo Samaj. May I ask how many have left their all to the Brahmo Samaj after him? After Ram Chandra Vidyabagish came Maharshi Dehendra Nath Tagore. He could have become a Maharaja and a political luminary, but he set at naught all prospects of worldly aggrandisement and devoted his wealth and energies to the promotion of the cause of Theism. Then came Keshub Chunder Sen, who also if he had chosen could have become a high officer of State. But he sacrificed his prospects and devoted himself to the preaching of Brahmoism. The missionaries who were his companions gave up all selfish desires and thereby kept Brahmoism alive. Therefore it is that I repeat

“स्वर्गमेतन्नैकैः श्रुतसमानम्.”

We can never be strong without sacrifice. Without sacrifice desire cannot be extinguished.

God has entrusted us with the work not merely of preaching the truth, but living it. We speak of Brahmoism as a priceless jewel. But do we really think it to be such? Are we prepared to stake any thing for it? To relinquish *self* for it? There are many young men and women in the Brahmo Samaj. Will they all tread the path of worldliness?—all become worldly? Will not *one* embrace Brahmoism and the Brahmo Samaj with his whole soul? We have heard of noble examples of self-sacrifice? Is that all? Shall we stop short there? Those of whom we speak contemptuously as following inferior and impure faiths, are found ready to sacrifice their lives for their religions,—to die for their faiths. Can *we* not do so? Is there no one who can give up his life for the truth? Do we not live to some purpose when we part with the least self-interest? We spend our bodily and mental energies in the pursuit of vanities! Do we not make a good use of our energies, if we devote them to the service of God? Do we not love Him even to that small extent? If not, what then do we preach? What is this *utsab* for? May the Lord make us ashamed of our lives! We shall not be free if we do not give our lives to the service of truth. Let us pray for strength to do so. Let us examine our hearts to see how much we are ready to sacrifice. It does not become us any more to speak of high and heavenly things. In our mouths these are losing their weight. The cry of self-sacrifice in our mouths is becoming a more empty sound. Let us leave our small interests. May God awaken in us the resolve to be self-sacrificing!

The morning service ended at about 10 A. M. After an interval of about two hours, devotional exercises began again and continued till evening, when divine service was conducted by Babu Nagendranath Chatterji, who initiated Babu Basantakumar Chaudhuri and his wife into Brahmoism, and preached a sermon on the responsibilities of Brahmo life.

Wednesday, 12th Magh, 24th January.—The anniversary of the Sadhanasram was celebrated in the morning, Pandit Sivanath Sastri acting as minister. The occasion was blessed by a shower of Divine grace, and during the service, prayers were offered and short addresses delivered by many. From 1 P. M. till 4 P. M. there was a conference on the education of Brahmo girls. In the evening a lecture was delivered by Pandit Sivanath Sastri on "The Religious Ideas of the East and that of the West." He said that two civilisations and two currents of thought came in contact with one another at the present time in this country. Whether the people of India wished it or not, every aspect of their life was being influenced by Western ideas, and sentiments. The country was passing through a period of change, and every relation of life, public and private, was being transformed by this contact of oriental institutions with European manners and European thought; and this process of change had extended also to the sphere of religion, which, like every thing else, was being affected by it. In order to form a just estimate of the effects being produced by this contact of Eastern and Western religious ideas it was necessary to consider what were the characteristic features of oriental religion, by which must be understood Hinduism. Buddhism had sprung from Hinduism; an Mahomedanism had borrowed its fundamental principles from Judaism. The essential character of a religion could be judged by its teachings on the human soul, and the world, and the

relations to one another. As to man's view of God, some nations had realised God chiefly in the soul of man, others in the external world, others again in history. Hindus had realised God most in the soul; and they had specially felt one aspect of the Divine character, the immutable presence of God in things mutable and fleeting. When man turned his eye inwards, and reflected on the everchanging feelings and thoughts of his own mind, he saw that these successive states were linked to one another by his personal identity, which ran through them all and supplied a common basis for them all, which were united by it as pearls by a thread—

सर्वं नशिक्रम इव. This realisation of the permanency of the soul amidst changing emotions and ideas naturally led to the recognition of an unchanging being amidst the ever-varying phenomena of the external world. Hinduism was thus distinguished by the emphasis it laid on the immutability of God—ब्रह्मवद्ब्रह्म— and on the presence of God in the soul of man. Unlike the Hindus, the Jews realised God chiefly in history; They had felt God to be the witness and the judge of the actions of men. Hindus too had at times done the same; *Manu Samhita*, for example, taught;—

एकोहमस्मीत्यात्मानं यत्नं कलापयन्मयसे ।

नित्यं स्थितस्ते हृदये वपुष्यपापविनासुनिः ॥

"Do not think you are alone; God, who sees both virtuous and sinful actions, ever dwelleth in your heart." But the recognition of God as the witness of both virtuous and wicked deeds, who judged of them and rewarded or punished them as they deserved, was not the predominant feature of Hinduism. That aspect of religion had been specially developed among the Jews. The most important trait of Hinduism was the realisation of God as the Soul of the soul, as the Reality remaining the same through all changes:—

नित्योऽनित्यानां चेतनचेतनानां

सैको बहूनां योविदधाति कामान् ।

तमात्मस्थं शानुष्यन्निधीरा

स्तेषां शान्तिः शान्तिरी नरेषां ॥

"Those self-controlled men who see in the soul Him who is the only immutable reality amidst all changing things, who is the only inspirer of the consciousness and thought of all sentient beings, who alone provides desired objects for his creatures, attain lasting peace, which cannot be attained by others." The Hindus realised the truth that the same Spirit which dwells permanently amid the change of the external world, dwells in the soul of man as the source of life and thought. Herbert Spencer taught the same truth when he spoke of the "infinite Energy" which manifests itself through the phenomena of the outward world and also the mind of man. The distinctive trait of Hinduism was this realisation of God in the soul. Out of it there had sprung up two other characteristics, the vivid realisation of the transitory character of all outward things, and of the soul's want of freedom. The different states of the soul were distinguished, as the state of wakefulness, that of dreaming, and that of being asleep. It was felt that the mind is not free in the two latter states—it has no control over the things it dreams of, and in sleep it is completely self-forgetful. It was also felt that the mind is not quite free even in wakefulness, for the objects presented to the senses, which supply the mind with ideas upon which thought is based, are not chosen by the mind. Not only is the mind thus dependent upon things and powers beyond its control, but man has no control over either the beginning or the termination of his life, or over the involuntary actions of the organs of the body upon which life depends. Life thus, in the words of Emerson, "is a stream descending into us, from where we know not." Who, then, is the author and governor of human life? Modern necessitarians had, in trying to solve this question, resolved every thing into an invariable sequence of causes and effects. The *rishis* of ancient India had attempted to meet the difficulty by the doctrine of *karma*. The soul, they held, is sent into the world to suffer the consequences of past actions. They realised the reign of law in the external world, and thought that man, too, is bound by an iron chain of law which renders him powerless. They thus acknowledged the justice of God in holding that He punishes or rewards man for his actions according as they are bad or good. The world thus came to be regarded as the place where man must receive the penalties or rewards of his own doings in the past. Thus the teachings of Hinduism on God, man, and the world were, that God is an eternal reality, the human soul is devoid of freedom, and the world is transient, and it is the place where man is to live in happiness or misery according to his deserts. These were the fundamental principles, the predominant characteristics of Hinduism.

In addition to these three characteristics, there was another sentiment which distinguished Hinduism—that it is not desirable for the soul to dwell in this transitory world, which is full of misery, and that salvation consists in exemption from re-birth. The Vedas were full of the spirit of enjoyment, of a frank, avowed seeking of worldly prosperity; they were full of prayers like these: "O Indra! give us wealth, increase our possessions daily." But his spirit had passed away, and had been replaced by a pessimistic view of life, Buddha being the arch-pessimist. This view of life led

the Hindu mind to regard the things of this world with indifference, and to seek peace in the contemplation of the soul. Contempt for the world, and belief in the helplessness of man against his destiny, had produced moral stagnation and weakened the bond between religion and morality. While such were the features of religion in the East, what were the distinctive traits of religion in the West? Western religion was born of Judaism, which viewed God chiefly as the judge of human actions, who ordains the course of events in history. Hindus realised God most in the soul and Jews realised him most without themselves. While to the Hindu mind God was infinite, incomprehensible, pervading the universe, Judaism thought of him as a definite, extra-cosmic being, seeing and ruling the world from his seat of authority, thinking, acting, and moving about like a human being. Hindus thought sin to be due to error, want of knowledge; Judaism considered it to be rebellion against God. It thought that salvation could be attained by obedience to the laws of Moses. Christianity taught obedience to Christ. Thus the sense of individual responsibility, the spirit of dutifulness, was largely developed by Western religion. Two great men, St. Paul and Martin Luther, had immensely helped the growth of the sense of personal responsibility, by laying stress on the greatness of the human soul. The lecturer here illustrated his observations by various quotations, and by references to the history of Christianity and of the Reformation. He then proceeded to show that the manners and sentiments of the West were marked by the spirit of individual freedom, which had attained such excess as to lead to a reaction in favour of socialism, and of giving the State complete power over the individual. Christianity attached the greatest importance to morality. Immediately after its birth, it began to war against immorality, and a handful of Christians exhibited remarkable courage in fighting against the wicked usages of Roman society. In the West, religion enthroned God in the conscience of man, taught man to seek salvation by righteousness. As the spirit of the East had by its excess led to certain evils, so the insistence laid upon conduct in the West had also produced injurious effects. It had led men to devote too much attention to outward things, and had created social disorder by making men carry individual freedom too far. The ideal to be sought was the union of the spirit of the West with that of the East, the union of the realisation of God in the soul with energy of action, of benevolence with a right estimate of the transitory character of worldly things, and of social unity with personal freedom. That such a union was possible was shown by the assimilation of German thought in England, and the imitation of the practical energy of Englishmen by Germans. In the spiritual world, too, there was such a thing as naturalisation. It had been the aim of Ram Mohan Ray to effect this union, and it was the mission of the Brahmo Samaj to strive after it.

The lecture lasted for nearly two hours, and was very impressive, the Hall being densely crowded till the end.

*Thursday 13th Magh, 25th January.*—In the morning there was divine service in the Mandir, conducted by Babu Nilmaui Chakravarti. At 3 P. M. there was the children's gathering, at which about four hundred children were brought together. The little ones came dressed in their finest raiments, and the gathering was a charming spectacle. After the children had sung a hymn and a song, Pandit Sivanath Sastri addressed them in a few well chosen words, and made a pathetic reference to the untimely death of Nirmalratan, the son of Dr. Nilratan Sarkar, who, though he had passed away so early, had exhibited many noble qualities. The mother of the child gave flowers to the children, who were afterwards treated to a feast provided for them by Dr. and Mrs. Sarkar. In the evening, in connection with the Students' Weekly Service, Babu Nagendra Nath Chatterji delivered a lecture on "Religion and Morality," in which he dwelt upon the essential unity of the two.

*Friday, 14th Magh, 26th January.*—Divine Service was performed in the morning and evening.

*Saturday, 15th Magh 27th January.*—Divine Service was performed morning and evening, and in the afternoon the annual distribution of prizes to the boys and girls of the Sunday Moral training School was held at 13, Coruwallis Street. The occasion was rendered interesting by songs and a short dramatic scene represented by the children.

*Sunday 16th Magh 28th January.*—This was the closing day of the *utsab*. As usual there was a garden-party at the Utadanga garden of Babu Rajkrishna Ray. Babu Navadwip Chaudra Das conducted divine service on the occasion, which was followed by a discussion on the present state of the Brahmo Samaj, the subject being opened by Babu Umeshchandra Datta. In the evening the concluding service in the Mandir was conducted by Pandit Sivanath Sastri.

The authorities of the Brahmo Girls' Boarding and Day School have long felt the want of good readable monthly journals and magazines for girls. These are excellent means for giving many-sidedness to and for broadening the sympathies of our girls. But the poverty of the funds of the institution does not admit this luxury and recreation. Is there none amongst our members and sympathisers who can come forward to remove this want? Ten Rupees a month would be enough for the purpose.



# The Independent.

Entered at the Post Office at New York, as Second-Class Mail Matter.

"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

VOLUME XLVI.

NEW YORK, THURSDAY, MAY 31, 1894.

NUMBER 2374.

## The Independent

For Table of Contents see Page 10.

### THE FIRST FORGIVEN.

BY IRVING BACHELLER.

STRIDING the hills like a giant, the city of Nain on his shoulder,  
Jehel el Duh appears; and the morning has jeweled his mantle.  
Northward his thunderous footsteps have crumpled the great side of Tabor,  
Breaking a pass over mountain and hill to the shore of the Jordan.  
Green are the shimmering slopes, and the dawn has flown over them lately,  
Shaking the dew from her sea-spattered wings; and the highlands are waking.  
Sweetly the song of the husbandman answers the call of the shepherd;  
Eastward a caravan crosses the disk of the sun, which, ascending,  
Shines like a huckler of gold on the belt of the gleaming horizon.  
Dimly it shows, and the people at work on the hills have espied it:  
"Lo! 'tis an army," they say, "or may hap 'tis the Nazarene Prophet  
Leading a multitude hither"—and soon they have gone out to meet him.  
Thousands at noontide are climbing the hills under Nain, like an army  
Fleeing the carriage of war, seeking where it may rest and take counsel;  
Some with the blind or the palsied, some hearing the sick on their shoulders,  
Lagging but laboring hard, so they be not too far from the Prophet;  
Some bringing only a burden of deep and inveterate longing.  
Hard by the gate of the city their Captain has halted—the Stranger  
Come o'er the mystic and soul-ridden sea; and he tells of its horrors;  
Tells what is come when the soul's empyrean is lifted and lighted,  
Lo! and the darkness shall come not again or a sign of the tempest.  
Closer the multitude presses and widens afar from the Prophet;  
Thronged are the ways to the city with eager and hastening comers.  
Heard ye? A man was delivered from death by his power, and the story  
Crosses the murmuring host like a wave passing over the waters;  
How, at the touch of his finger this day, the dead rose and was living.  
Hushed are the people; the Prophet is speaking; his hand is uplifted—  
Lo! the frail hand that ere long was to stop the mad rush of the tempest.  
Quickly their voices are hushed, and the fear of Jehovah is on them.  
Jesus stood high on a hillock. His face, so divinely impassioned,  
Shone with the sweetness and glory of Love, holy daughter of Heaven,  
Shone with the light that of old had illumined the dreams of the prophets.  
Gently he spake, like a shepherd who calleth his flock to green pastures;  
Spake of his Father, who founded all things, and ere man was created  
Strung the great harp of the heavens atune with the psalm of his glory,  
Psalm of unending dominion and mercy enduring forever—Infinite Father of worlds! but fell not a sparrow unheeded.  
Then spake the Spirit of God, mighty-winged, in the voice of the Prophet,  
Sounding its message afar; and it rings through the deep of the ages:  
"Come unto me, ye that labor and ye that are heavily laden,  
I will give rest." That moment the burdens of many were lifted,  
Even their sins; for the Prophet did touch them with power out of Heaven.

Hiding her face and apart from the people a woman stood weeping,  
Daughter of wo! on a rosary strung with her tears ever counting  
Treasures her heart had surrendered; and writ on her brow was the record.  
Hope and the love of her kindred, and peace and all pleasure had left her  
Chained to the pillar of life like a captive, and Shame was her keeper.  
Long spake the Prophet, and scarcely had finished when came the afflicted,  
Loudly entreating: "Make way for the blind!" and aside fell the people,  
Silent with pity, and many were suffered to pass; but the woman,  
She whose infirmity lay in a heart that was broken and helpless,  
Felt no miraculous touch; for the press kept her back and rebuked her:  
"Why comest thou to the Prophet?" they said. "Get thee hence and be silent;  
He hath no mercy for thee or thy kind;" and the woman stood weeping,  
While there were many who went their way healed with shouts of thanksgiving.  
Now when the even was come over Nain, and the bridge of the twilight,  
Silently floating aloft on the deepening flood of the shadows,  
Rested its timbers of gold on the summits of Tabor and Hermon,  
Jesus came weary and hungered to sup at the house of one Simon,  
Dwelling at Nain, and behind him the woman came following closely;  
Bent with her burden she came, and when all were reclining at supper,  
Stood by the Prophet, afraid, like a soul that has come to its judgment,  
Weeping, her head bowing low, her hair hanging loose on shoulders.  
Then there was silence, and Jesus was moved so he spake to the woman:  
"Daughter, what grieves thee so sore?" and she spake not, but dumb with her grieving  
Sank at his feet; and her tears fell upon them like rain, and she kissed them.  
Simon, amazed when the Prophet forsook not the woman to touch him,  
Rose to rebuke her; but seeing his face, how it shone with compassion,  
Waited; and Jesus then spake: "I have somewhat to say to thee, Simon."  
Said he: "A man had two debtors of pence, and the one owed five hundred,  
The other owed fifty; and when they had nothing to pay he forgave them  
All that they owed; therefore which of the two will most love him?"  
Simon said, thoughtfully: "He, I suppose, to whom most was forgiven."  
Jesus made answer: "Thou judgest aright. Consider this woman.  
"Weary with travel and sore were my feet, but thou gavest no water;  
She, to wash them, hath given the tears of her love and her sorrow,  
Wiping them dry with her hair; and hath kissed them and hathed them with ointment.  
Even a kiss thou deniest; but all that she could she hath given.  
"Wherefore, O woman, weep not! I forgive thee thy sins, which are many.  
Go thou in peace." And those that sat with Him at meat were astonished.  
"Who is this man that forgiveth sins also?" they questioned in whispers.  
"Lo! by forgiving," said one, "he teaches the law of forgiveness.  
Verily, life is a debt unto Heaven, and love is the usance; And, tho' our debt has exceedingly grown, and our treasure is wasted,  
So we have nothing to pay but the heart full of love, 'tis sufficient."  
NEW YORK CITY.

### THE SOCIAL QUESTION.

BY CHARLES A. BRINLEY.

I'm not my brother's keeper,  
Nor is my brother mine;  
The mutual bond lies deeper,  
In fatherhood divine.

PHILADELPHIA PENN.

### THE PARLIAMENT OF RELIGIONS IN AMERICA.

BY EMILIO CASTELAR,  
FORMERLY PRESIDENT OF THE SPANISH REPUBLIC.

It seems incredible that the Continental press should have spoken so little of such an assembly, important as it is beyond expression, and that the Spanish press has said nothing whatever about it. Yet from the beginning of the world until to-day, history has never recorded an event so momentous as the union, under one roof and one leadership and for one purpose, of the clergy of the world, representing the chief religions whose dogmas and rites hold our planet in touch with the Creator, as the forces of affinity and attraction hold it in touch with the universe.

When I read the acts of those apostles of the religions of mankind, I rubbed my eyes lest I were the victim of some deceptive hallucination or suggestive hypnosis—it seemed so unlikely a thing; for never, in my grandest and most fanciful dreams of reconciliation between peoples and nations, has there ever entered the hope that I might see them united under a fraternal impulse, for the consideration of the thing which has most divided and antagonized them, of those differences in dogmas which have harrowed the earth with barbarous religious wars and darkened the air with inquisitorial fires. In each religion there exists as an insuperable barrier the exclusive principle of an entire possession of truth which permits of no doubt—for to vacillate one jot from faith is always sin—as well as a monopoly of the road to happiness which permits no deviation—for any other than their sanctified way leads only to deepest infernos. But I, having been born with a boundless love for humanity, and consequently with an intense hatred of intolerance, have always predicted a reconciliation among religions which are all seeking by diverse ways for the Divine; but truly I had no presentiment or hope of seeing our race, so slow in progress, take a step toward the fulfillment of this high ideal, burning like a star on the far confines of the possible. Let me quote a passage from my "Recollections of Italy":

"If we divide things into the divine and not divine, we give the world over to Manicheism, and the Devil rightfully disputes with God a large part of creation. If we divide the people of the earth into elect and reprobate, we deliver society over to an arbitrary power more to be dreaded than the Fates of old. Carbon, oxygen and hydrogen, which separately kill, together form the vital air. Do not therefore separate the various revelations of truth, for together they form that invisible atmosphere which is called the human spirit. The prophets did not speak in Judea alone, they drank not only the waters of the Jordan and the Euphrates; but they spoke also in India, and they drank also the waters of the Ganges. The Egyptian sorcerers, the Magi of Babylon and the Dualists of Persia all contributed to the great Idea, which is like sap, like blood, like light, like electricity, like the juices of the earth, like the gases of the air, like the fluids of the universe. The Idea recognizes neither nations, sects nor churches; it passes from pagoda to pyramid, from pyramid to synagog, from synagog to basilica, from basilica to cathedral, from cathedral to tribune, with a course like that of the lightning. The way for Christianity was prepared by the verses of Isaiah and the dialogs of Plato, and every human family has contributed its contingent to the universal revelation."

Who could have told one, twenty years ago, when I traced those lines that described a youthful ecstasy, that, after two decades, I should behold a Congress assembled under the banner of these very ideas?

If the reports of this Congress were not verified by so many American and European journals which contain exact minutes of its sessions, it would seem to us merely the imagining of some poet's fancy, bent on bringing before our vision the year three thousand, or of some theorizing philosopher confident of the realization of his humanitarian Utopias and optimistic hopes.

My drawing room, on the eighth of December (1893), was filled with friends of mine to whom all the phenomena of the spirit are of interest as life to the physicist and the molecule to the chemist. There were many ladies, many literary folk of high rank, many learned in law, skilled in politics, many young enthusiasts on divers subjects. When I began to talk about this event, till now unheard of, not one would believe that such an eccumenical council of all sorts and kinds of clergy had assembled in harmony, to seek what lay in common, a

bottom and at heart, in each particular religion and to hold this up as a creed of sacred union for the various Churches, as a teleological symbol of all humanity by means of which the whole earth could raise a universal psalm.

Some said, "This cannot be," others, "Such a thing is a patent contradiction to all that has been thought and felt by mankind everywhere, and has never happened save in some disordered imagination." Still others declared, "It is a joke." In vain I affirmed the unquestionable fidelity of my information, but they only laughed; the more I asseverated the more they mocked. Therefore, of necessity, I had recourse to infallible testimony. My house is overwhelmed with papers, sent me from all parts of the world, and I am in the habit of throwing them on the floor to be picked up by other members of my family, for it would be impossible to pile or store them anywhere within my walls. But in view of so exceptional a matter my habits experienced an exception also, and I had kept three papers containing extended accounts of the great event, one from Paris, one from Geneva, one from New York. From these I read extracts aloud, and at the words all succumbed, induced to believe this irrefragable testimony. As I was reading the names of the representatives of the different religions of mankind, Brahmin, Egyptian, Jewish, Mohammedan, Quakers, Anglicans, Protestants and Calvinists, doubt again clouded their minds, and some of the skeptical remarked in an undertone, "So there are no Catholic clergy in the list?" (I had reserved the big bomb for the last!) Seeing my auditors had fallen into the net I had so artfully spread for them, I said: "There are twelve, all anointed by the Church, all consecrated according to our liturgy, all celibate by their canonical vows; some simple priests, some prelates, some abbots, some bishops, one archbishop, and even one cardinal of the Roman Catholic Church in imminent probability of becoming Pope!"

Does any one think that within the Catholic Church there exist not, more or less latent but ineradicable, many propensities toward a closer union with all religions? He who doubts this has never heard a Good Friday mass. In commemorating the completion of our redemption the celebrant utters the sublime supplication for all dissenters, all schismatics, heretics and infidels, and for the Jews who nailed the Savior to the Cross.

Notwithstanding its recognized importance, it is impossible to compare the value of any of the great Ecumenical Councils with that which may be called the Ecumenical Council of America. The Exposition, organized by the United States, had for its object the celebration of the discovery of the New World by Spain, and at this Exposition were brought together examples of the products of labor evolved by mankind from the material creation, and which, quite as marvelous, create a ladder from the yearning arms of humanity up to the throne of the heavenly Creator. And it would seem that the human spirit, restless at sight of this empty ladder, called from the inmost depths the religious Idea, and with it mounted this ladder of Jacob to the vision Ideal.

Seventeen days this reunion lasted. Some feared a confusion of theological ideas like unto the ancient confusion of tongues, if not a reciprocity of anathema resurrected by secular hatreds not yet extinct. The Puritan Reverend Barrows, however, arranged matters with the wise judgment of a good moderator of that most democratic of Christian Churches—or at least, the most republican—that born in Geneva, expanded in Holland and transported to Scotland, which begot the revolution in England and went over in the "Mayflower" with the Pilgrims to the New World, to seek a temple for the God of Liberty and a refuge for human rights. Therefore his first thought—which resulted in the final plan—was to prohibit discussions upon the various dogmas and limit each to the exposition and apology of its own principles, for the teaching and education of mankind for their intellectual and moral welfare. The difficulty lay not so much in proposition as in fulfillment. All religions have mutually antagonized each other in terrible dogmatic strife, so that it would seem impossible that their adherents and priests could meet under one roof and upon one platform and lay in one common store the consolations, hopes, benefits, loves and aspirations of their separate beliefs.

The last week of September arrived. In the Hall of the Art Institute four thousand persons listened attentively to the words pronounced from the platform where were seated two hundred delegates from the principal human religions. We are given (with the Anglo-Saxon fondness for statistics) the names of all the representatives classified according to creed, which we will not reproduce lest we tire our readers. [He cites, however, a bare numeration and adds:] Would that we might have seen the spectacle presented to the eye by the contrast of Brahmin white robes and Chinese embroidered costumes, the yellow drapery from Ceylon and the flowing Greek gowns, the turban of the Mohammedan and the bat of the Armenian, etc., etc. And to be convinced of the reality of the harmony that prevailed one has but to hear that all were agreed in opening the sessions with a common prayer, which, at the suggestion of Cardinal Gibbons, it was voted should be the Lord's Prayer. Can we conceive of a greater triumph for the Gospel and

for the Church? The Lord's Prayer tells us that we are not orphans, as we are informed by the wise who would surround us with materialism and degrade us beneath the heavy darkness of blind force; it tells us that the Divine Kingdom of truth and justice without high caste or hase slave, will come; that the omnipotent will of the Creator will bring good to all creation; that our debts will be forgiven at the final judgment of humanity after we have each forgiven our enemies, being reconciled and at peace with one another, and allowing each his rights; blessed prayer whose truth and beauty will yet be better understood with the progress of the sciences, as we now see, better than formerly with the naked eye, with the telescope, those stars to which Newton called out in mystic language, having as it were weighed them in his hands, that laid down the cosmic law of gravitation, as golden vases offered to the Creator, in the eternal space which is his most marvelous temple.

The logical deduction from all that happened on that notable occasion is that all the religions there assembled found a common ground in Christianity; all that were posterior to it followed in its footsteps, and all that were anterior to it prepared the way for it, whether they would or no. How clearly it appears in such a reunion of the Churches that Christianity is at once a revealed and a natural religion. Our religion is a great reservoir which has received the current of four great tributaries—the Books of the Vedas, of the Zerd-Avesta, of the Synagog, and of Greek learning; by reason of which it has a synthetic and universal character which makes it a final and perennial religion for all mankind. The Christian sects which have endeavored to preserve Christ dead in the bonds of their liturgies are like the poor Jewish woman who sought Christ in the sepulcher at Jerusalem, when Christ had risen and had become a living spirit. The Christ whom ye would have buried, O scribes and Pharisees, by the rack of torture, by oppression of the slave, by feudal gallows, by the throne of caste, has been raised by free thought, by progressive democracy, by human rights and by the universal Republic. We pity the Churches that do not understand this metamorphosis, since because of their blind superstition to-day, they will find themselves to-morrow abolished by the world and abandoned by the Spirit; for thus has it been ordained by the eternal march of the Religious Idea.

MADRID, SPAIN.

### BOOMING THE BRITONS.

BY MAURICE THOMPSON.

A VERY interesting subject, when one is far enough away from it to afford proper perspective, is the curious influence that cities, especially large ones, exert over fiction writers and their products. Naturally enough, city people sooner or later arrive at the conviction that the urban periphery is the including limit of true life, true culture and true art. London, Paris, New York; these are crowded and self-conscious centers whence, it is assumed, light flows forth to the phillistine and the provincial.

To a sturdy, thoughtful and well-informed person living a thousand or so miles from New York or Boston, it would seem that, viewed generally, there is little worth taking seriously in this urban assumption. It is like the academic assumption that no man is well educated who has not been graduated from a school; but in its particular effect upon American literature, and especially fiction, it demands attention.

Even if we go upon the theory that fiction is a mere luxury for the mind and of no importance as an educating energy, certainly there is a commercial value by no means small attaching to the production and sale of it in our own country. Whoever will take the trouble to look up available statistics on this subject may have his eyes opened to a singular state of things not existing in any other land and wholly due to certain commercial influences emanating from two or three of our largest cities.

I should scarcely take any American author, as speaking upon honor, were he (or she) to say that there appears to be no decided preference in the American book-market centers for foreign and especially English authors. The fact is too salient to be passed by unnoticed by any person deeply interested in what may be called the business of letters. Of course, it is easy enough to say that English novels are better than American ones; but is it really so? Is there not a commercial force behind the "boom" of every "Called Back," every "King Solomon's Mines," every "Heavenly Twins," every "Barrack-Room Ballads," every "Treasure Island," every "Robert Elsmere," and every "Ships That Pass In the Night," a commercial force, I say, quite independent of the merits of those widely differing and furiously advertised books?

One of the unmistakable badges of what tradesmen call slick work shows in the fact that all of these English fictions have a much larger sale in our country than in Great Britain. For years the agile business talents of our publishers have been gradually bringing this condition about. Before we had international copyright the harvest field was open to a free fight in which British authors were robbed front and rear. Now the old reckless slugging has given place to wily strategy, and the

American author sits with his thumb in his mouth, a trifle hungry and discouraged, seeing how day after day and month after month American publishers push, by every trick known to shrewd advertisers, the interests of foreign novels, while American fiction persistently gets the snub.

And the critics, if we may call reviewers critics, help this thing along with tooth and nail. They see that Gladstone or the Prince of Wales or some other British magnate has spoken well of an English novel and at the same time they see flaming advertisements of the American edition of that same novel; they scent a "boom," and every Jack and Jill of them hurries to be in touch with the crowd that is sure to take up the cry.

It is not exactly a malicious delight I take in once more mentioning Tolstoy in this connection. The years are few since nearly all the American review writers were punching me unmercifully for calling Tolstoy a "crank" and for wondering how Americans could be hoodwinked by shrewd publishers and their noisy clackers into buying and reading by hundreds and thousands novels of raw Russian nastiness, while good, clean and thoroughly entertaining fiction by American writers fell dead on the market. Of course one can bide; time proves all things; and now all the reviewers are calling Tolstoy a crank. What has caused the change? Is it merely a change in the market's tide? The strongest indications are that it is "only this and nothing more."

But the most noteworthy feature of this curious veering of the commercial currents is that the American author feels no change whatever in his own literary experience: his status remains ever the same. The Hardys, the Watsons, the Kiplings, the Haggards, the Mrs. Humphry Wards, the Stevensons, the Harradens, the Doyles, the Barries and the rest of the English favorites have their American booms, their portraits adorn the choicest pages of the American journals, their New York and Boston and Philadelphia publishers spare neither money nor ingenuity in displaying advertisement of their novels and poems with fascinating statements about presses that, the running night and day, cannot keep up with the demand for more, while not a single American writer can feel that he is deemed fit company for this golden swarm of happy aliens who batten on our liberality.

Now there is a spring which moves all this "booming" machinery. We need not belittle the English writers, nor detract from their work; but it is true that we Americans, seventy millions of us, the book buyers and book readers of the world, are unable to write and do not write as good novels as this heterogeneous swarm of English penmen whom we make famous, happy and rich with our preference? Is not there something not quite attributable to mere sheer excess of merit over American novels that causes this unequal and unnatural and unpatriotic favoritism?

It will be easy enough for some countryman or countrywoman of mine to sneeringly say that merit makes its way, that literature like water seeks its level, and that it is in poor taste for us Americans to whine because we are outclassed by our cousins across the water, that we had better wait till we can grow bigger and better. But does any American critic really believe that Rider Haggard, Conan Doyle and the author of "Called Back" are indeed superior to American story-writers? If it were but the case of Mrs. Humphry Ward we might be reconciled to thinking that here is an extraordinary woman, one of those great accidents; she might have happened to us instead of to the English; but the singular thing is that every "boom," high or low, long or short, regularly turns out to be to the benefit of a foreigner; never, save in unaccountable exceptions far apart and as if to fix the rule with a blunder, do we see a genuine dash of American critics with a long pull and a strong pull and a pull altogether in behalf of a compatriot and his publishers.

In Great Britain and in France it is just the opposite. London and Paris see to it that home products are preferred in the markets. London is for English glory, English eminence, English supremacy. Speaking of cosmopolitan liberality, did any person ever see a splinter or spark of it fly from London toward America in literary matters? London's literary population is large, compact and self-admiring—the most exclusive and uncosmopolitan and illiberal in spirit to be found anywhere in the world. It is purely, selfishly and uncompromisingly English. Paris is a smaller London with a Latin difference.

Every circumstance and incident of our literary situation suggests that the deplorable condition of our writers is most largely due to the influence irradiated from what we call our "literary centers," namely, New York, Boston and Philadelphia, where certain commercial interests control every channel of expression and set the pitch of criticism by which the press of the whole country is guided. Every now and then a "new genius" is discovered, but he or she is always just across the ocean posing for an American patronage and making ready to give us at least three novels a year, to say nothing of a lecturing tour. Pop goes his or her picture into all the papers; pop, pop, pop go the artfully made up advertising paragraphs; pop, pop, pop fly forth descriptions of his or her habits, personal appearance, home, habits, and pet cat. It all looks well enough; but why is

could be harmonized, if once they could see their way to say, not "Sociology or Jesus," but "Sociology and Jesus," if once they could be enlisted, the hand they would lend would have grip and the arm they would bare would have power as almost no other. What they need to feel, what they must feel in order to act vigorously, is that Jesus would be back of them in their new effort—really and positively so. And he would be. His principles would be, and his principles in this matter as in all others are Himself. The thing we must boldly say to such is this: "In order to keep the principle of Jesus you must often reverse his practice. If you always observe his practice you will often reverse his principles. His practice in dress was to wear flowing garments. His principle in dress was to wear the ordinary clothing of his day. His principle will make you put aside the flowing garment and wear the Prince Albert or cutaway. His practice was to drink wine at table, so that his enemies said he drank too much, was in fact a wine-bibber. That was calumny, of course. His principle was perfect self control or temperance. But in his day distillation, adulterated wines, the saloon, hereditary alcoholism, the fervidness of modern society were not. To keep his principle and to help others keep it will make you put aside what he drank. His practice was to pay taxes to the Roman Government, and his great follower Paul reflected that practice when he wrote to the Romans: "Be obedient to the officers of government. Pay your taxes and duties and give the customary salutations to officials." But the principle of Jesus and Paul was, be good citizens. Now in Jesus' day in the Roman Empire, government was of Tiberius, by Tiberius and for Tiberius. To day and here it is of the people, by the people and for the people. A good Roman citizen did nothing against the Government, no matter how corrupt. A good American citizen does the reverse. He builds up sentiment against it by night and by day. He organizes for the installation of something better. To keep the principle of Jesus and Paul in the matter of citizenship he reverses their literal practice. And this is true of every department of life which either did not exist in Jesus' day or whose essential conditions modern life has reversed.

We are living in a transition age. Many good men are inwardly between two fires. They cling passionately to Jesus and his life as their one model. At the same time they see and abhor the special giants of modern sin. Their trouble is that Jesus spoke nothing concerning these modern sons of Anak. And he is the same yesterday and forever, and also to-day. How can they take up the battle which he avoided? A grand Jesus, but not as grand a Jesus as Jesus was and is, holds them back from an activity which his grandness really includes. If this is so then one great need of our sociological hour is prophets who will show in detail all along the line of reforms that not in practice but in principle is Jesus truly and essentially the same to-day as in the yesterday of Tiberius and Pilate, and who will show that at many points where Jesus' life told former generations that their strength was to sit still, that same life, whose perpetual keynote was and is to save by all means, does now imperiously urge the present generation forward.

CHICAGO, ILL.

SALTAIRE AND THE SOCIAL PROBLEM.

BY PROF. D. W. SIMON, D.D.

I SUPPOSE most who take an interest in social problems, especially as they affect mill workers, artisans and the like, have heard of Saltaire, the place which a local "poet" celebrates in the somewhat highfaluting words:

"Rear high thy towers and mansions fair,  
Thou gem of towns, renowned Saltaire!  
Long may thy graceful spires arise,  
In beauty pointing to the skies;  
For labor dwells ennobled here,  
Our homes to bless, our hearts to cheer.  
From morn to eve the sun, I ween,  
Shines not upon a fairer scene."

Externally, it is, in many respects, a model manufacturing village. The chief lack is, perhaps, gardens around, or, at all events, in the front and rear of the houses, such as I believe some of your model American villages will have. But, given the circumstances, everything has been done there that well could be done. The mill is not only a handsome, imposing edifice, even the great chimney having been fashioned to be as like an Italian campanile as was practicable; but it is arranged with a view to the health and comfort of the workers. Besides an excellent common school and high schools for girls and boys—two of the best in the country—a technical school and an institute, with library, class rooms, reading and entertainment rooms, there are almshouses, public bath and wash-houses, and a beautiful park and recreation grounds, through which a broad canal runs, on which are boats for hire. Still further, the founder, besides building at his own expense a Congregational church, which he and his family attended, gave sites to other denominations, such as Methodists, Baptists and Swedenborgians.

The place, I may add, covers an area of twenty-seven acres, comprises 835 dwelling houses, and the mills when at full work give employment to upward of 3,000 persons.

I have mentioned the above details for the sake of some who may perhaps know the name Saltaire, but not be

quite familiar with the actual facts. So much then by way of preface to what follows.

Hearing, as one can scarcely help doing in these days, so many prophecies as to the wonderful and happy effects better outward surroundings would have on the character, circumstances, intelligence and what not else? of men—workingmen—I was anxious to ascertain how far Saltaire warranted such expectations. The place, he it remembered, has been in existence upward of forty years. Accordingly I embraced an opportunity given me of questioning two gentlemen, both of whom have been for many years in positions enabling them to observe and draw conclusions, both too from very different points of view. I will tell you briefly what I learned.

"Are the work people of to-day at Saltaire in any respects superior to the last generation?" I asked.

"Certainly not," was the reply; "neither more intelligent, more skillful, nor more exact; in point of fact they are somehow more slovenly and careless than they used to be."

"What about the wages they earn; their mode of living; their thrift?"

"Well, while on an average they earn considerably more money than men doing the same work used to do, and most things consumed are much cheaper than they used to be, their houses don't look more comfortable, and I doubt if they either really live better, or put by more for a rainy day."

"How do you account for this?"

"It doubtless has many causes; but one of the chief ones is the excessive amusements, sports, excursions and the like, which not only consume most of their money, but make them dislike effort."

"But are they not healthier and stronger for their short hours, excursions and outdoor amusements?"

"I don't think so. As often as not they make a toil of their pleasures; even when they don't, as they often do, finish up with getting drunk. They don't, or won't, appreciate the need of quiet, especially on a Sunday. I believe myself that rest, or restful occupation with reading, contributes far more to health than so much change. To change effort is only to change modes of wasting energy."

"Do you think they value the schools and the Institute?"

"The workpeople are, of course, obliged to send their children to the Board schools, and the classes above them value the high schools; but I doubt whether the Institute, or even the Technical School, is utilized as it might be. In fact, I am pretty sure neither of them is. The men go to read the papers; a good deal of light literature is borrowed from the library; the rooms for games are frequented; concerts and such-like entertainments are well patronized, not the lectures; and dances are crowded. In fact, these dances are in scores of cases the occasion of expenditure for finery that keeps families in debt and all its attendant discomfort. The properly technical and other classes, however, might be much better attended than they actually are."

"What about the beautiful Park and recreation grounds? They, of course, must be used and valued."

"Used, yes; but valued!—well, I scarcely know what to say. For one thing, there is a constant difficulty in keeping the people from stealing the plants and flowers; they seem to consider that they have a perfect right to everything, and to feel no sense of obligation for anything. As to gratitude or recognition, that is never expressed. This was different with the first generation—very different."

"You take rather a melancholy view of the results of providing people with things of this sort."

"Perhaps I do; not that I begrudge them any sort of good whatever; but somehow or other, when people get advantages without effort of their own, their manhood is enfeebled; they cease to be capable of the higher feelings; they lose self-respect. Too much has been done for them. The first generation had grown up under circumstances demanding constant effort; and, after all, this is what the average man needs as a sort of tonic, if he is not to become a creature of feeble circulation, flaccid muscle and brittle bone."

"What then about their religious state?"

"It is really the same tale. The more is done for them the less they do for themselves. Here's a case in point. Sir Titus Salt built the Congregational church entirely at his own expense, spared nothing, and then banded it over to the congregation, undertaking in addition to subscribe largely to the current expenditure. It turned out that the rooms below the church, intended for Sunday-schools, were unsuited to their purpose, so the people asked him to build them new ones elsewhere. He replied: 'I will do so if you will raise £500 to fit them up properly.' What was their response to this generous and sensible offer? 'When he was about it, he might have done it handsome.' There is not a village church in the land that would not have been ashamed of such meanness, for they were well able to raise the money."

"Do they give as much in proportion for the regular support of religion and for other benevolent objects as people of the same class do elsewhere or as their predecessors did?"

"I should say not. In fact, they got so used to depending on the Salt family for everything that they came to regard it as a kind of hardship to have to give anything

for others. This, too, is, I believe, quite in accordance with experience elsewhere."

This is the substance of the conversations I had. Personally, I confess I was not surprised; but it is disappointing to find that surroundings of such a nature instead of elevating the tone, ennobling the character and invigorating and enriching the whole man, seem to have, in the majority of cases, the reverse effect.

But can any one who narrowly observes the so-called "better classes" maintain that they are essentially improved by mere surroundings? If a good external environment co-operates with vigorous educational influences and the grace of God—the result is good; if the latter factors are wanting, the first mentioned is, if not useless, next door thereto.

BRADFORD, ENGLAND.

METEMPSYCHOSIS.

BY THE REV. THOMAS P. HUGHES, D.D.,  
AUTHOR OF THE "DICTIONARY OF ISLAM."

It is difficult for those trained in Western modes of thought to define clearly what the Oriental thinkers of past centuries have meant by what we call Metempsychosis, or "the transmigration of soul."

The difficulty arises from three circumstances: The religionists of the Orient have no very clear and well-defined expression of the doctrine; the Aryan races, as distinguished from the Semitic, seem always to have taken the doctrine for granted in all their varied forms of belief; and Christian writers are necessarily somewhat confused in their efforts to define the doctrine because of the incorrectness of their own terminology with reference to the soul-life. It is only recently that Christian philosophers have attempted to distinguish between that soul-life and spirit-life as is so clearly indicated in the teaching of St. Paul when he prays that the Christians of Thessalonica may be preserved in spirit, in soul, and in body; and when, in the Epistle to the Hebrews (assuming that he is the author of that letter), he declares that the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit.

The teaching of the New Testament would seem to imply that man is of a tripartite nature. With Hindus and Buddhists such is not the case. Nothing is more contrary to their conception of human life than the supposition that it is of a tripartite nature. With them God is life, eternally and universally diffused life. It is, therefore, confusing to employ the word "soul" in the discussion of the subject. In fact, the expression "transmigration of soul" is neither a correct rendering nor even a correct translation of the word metempsychosis. It is "transmigration of life."

The ancient Vedas of the Hindus teach that there is only one real existing life with which all material substances are identified, and from which the life of all animated beings, whether men, animals, vegetables, or even minerals and stones (for these they understand to be animated) do proceed.

The following is an extract from the Upanishads, or the philosophical section of the Vedas:

"Whatever exists within this universe  
Is all to be regarded as enveloped  
By the great Brahm, as if wrapt in a vesture.  
There is only one Being who exists."

The expression Brahm must not be confused with the Hindu Brahma, who with Vishna and Shiva constitute the Hindu Trinity; for with them the trinity is a simple emanation.

The Vedas describe what we call the living souls of mankind as proceeding from Brahm (God) just as substantial sparks proceed in a thousand ways from a blazing fire. Each one of these sparks having been cast into space become separate entities, and environed with different conditions.

The Persian Mystics convey the same idea by likening God to a great ocean of divinity, and the soul of man to a drop from the great ocean, pure in itself, but polluted in its contact with worldly conditions.

With Brahminical philosophers the word Atman is the self, the ego-consciousness, that something in man that says I. This Atman is conceived as a metaphysical entity behind man's sensations, thoughts and activities. It is not the eye that sees, but the seer in the eye; it is not the ear that hears, but the hearer in the ear, etc. That mysterious being in man, which says, I am this person. I possess eyes, ears, nose, tongue, etc., is only the agent of man's activity; behind it all is the Atman, or self, the mind stuff, which looks on as a spectator.

It is this peculiar conception of human existence which causes such confusion in Oriental thought and ethics with regard to the responsibility of man for his moral and even immoral actions. Some mystics have maintained that the ego of consciousness is not responsible for the actions of the body.

It is somewhat difficult to understand the teaching of the Oriental Mystic as to the mutual relation of life and body, or, as they would say, mind and body; but there is, perhaps, some consolation in the fact that these worthies themselves are very often confused regarding the question. For example:

It is related that once upon a time an eminent ascetic left the seclusion of his monastery and visited a bustling

city of commerce. The round of worldliness and pleasure was both perplexing and bewildering to a mind so elevated above the common concerns of life. And, being wearied with the excitement of the morning, he sought repose at noon on the slab of a greengrocer's store; hut, before he resigned himself to the arms of Morpheus, he reasoned thus with himself: "If I sleep in such a worldly and busy place as this, when I awake how shall I be sure of my own entity; that I am myself?" So he took a pumpkin and tied it to his leg, so as to establish a clear recognition of himself, and then slept in confidence. The keeper of the store was a wag; and, having noticed the strange performance of the ascetic, he removed the pumpkin from his leg and then tied it to his own, and lay down alongside the good man. When the ascetic awoke, somewhat suddenly, he was amazed to see the pumpkin fastened to the leg of another man, and, rubbing his eyes, he exclaimed:

"Whether I be I? or no?  
If I? the pumpkin why on you?  
If you? then where am I? and who?"

Jalalud din ar Rumi, in his great work, "The Masnavi," represents the human soul as seeking admission into the sanctuary of Divinity, thus:

"One knocked at the door of Divinity, and a voice from within inquired, 'Who is there?' Then he answered, 'It is I.' And the voice from within replied, 'This house will not hold thee and me.' So the door remained shut. Then he sped away into the wilderness, and fasted and prayed in solitude. Then, after a year, he returned and knocked at the door of Divinity, and the voice again demanded, 'Who is there?' and the traveler replied, 'It is thou.' Then the door of Divinity opened wide and the traveler entered in."

In other words, he was, according to the Sufi Mystic, absorbed into the ocean of Divinity, according to Hindu philosophy he re-entered into the eternal Brahm, and, according to the teaching of Gautama, the Buddha, he obtained Nirvana.

These Eastern sages regard the life which animates these bodies of ours as nothing more nor less than that universal life which pervades everything, altho the exact degree of connection between that life and body is variously defined by different schools of thought.

It seems to have been a distinguishing characteristic of Buddhism that it swept away to some extent the Brahminical notion of a soul flitting about in order to seek an entity, and it established the doctrine of what may be called "Transmission of Character" in addition to the doctrine transmigration of life. The doctrine existed before, but Gautama emphasized it. He taught that life originally, whether it be the life of a man, a tree or a stone, has originated just as a spark from the fire or a drop from the ocean, hut that in its transit it contracts environments.

In the "Deegha Nikaya," a Buddhist work, the writer states that Gautama taught that the soul and all matter is eternal, and that there is no newly existing substance. Living beings pass away, they transmigrate, they die and are born again, but they are eternal. As soon as a sentient being dies a new being is produced, according to the Karma or desert or merit of the being who has died. This state of existence is no reward or punishment, hut merely the outcome of environment or association. And the causes which produce this new being are said to be *trishna*, or thirst, and *upadana*, or yearning.

The Buddhists do not say that Gautama first discovered this conception of the transmigration of character, hut they maintain that he received additional light on four great truths: First, that suffering exists wherever there is life; second, that life is caused or rather sustained by volition and desire; third, that release from suffering can only be obtained by the extinction of conscious life; fourth, that this extinction can only be obtained by following in the "path." This extinction is called Nirvana, which, literally translated, is annihilation of the Buddhist. It is the *fana* of the Persian Mystic, which also means extinction. It is the *lahut* of the Arabian Mystic, which also means annihilation. It is the absorption of the Hindu, which is expressed by a variety of terms; hut, of course, it is impossible for the Hindu to say that a soul is annihilated when it is absorbed into the self-existing Brahm.

Buddhist writers always liken Nirvana to the going out of the flame of a lamp. We Westerners would naturally say that when the flame of a candle is extinguished that the flame itself is annihilated; but not so with the Eastern Mystic, for with him nothing ceases to exist. The Persian Mystic, as I have said, likens the ultimate expiration of the soul to the return of a drop to the ocean. To Western minds that drop of water has ceased to exist as a drop. It is, therefore, useless for European and American scholars to assert, as they do, that Nirvana is not extinction. No Hindu or Buddhist writer maintains, so far as I know, that in the transit of life from one body to another, that the mind, or Atman (they do not speak of the soul), retains its individuality; but Gautama distinctly taught that it retained its character, and retained its thirst and yearning to live. To extinguish this life and this desire of life should be the object of every human being. This can be most effectually obtained by such practices as will serve to depress the thirst, yearning or desire of the mind. Such as fixing the eyes intently and incessantly on the tip of the nose, or, what perhaps is better, to sit cross-legged on the

ground and engage in abstract contemplation of the navel. The devotee who thus seeks to extinguish life, is found among the yogis of the Hindus, the monks of the Buddhists and the fakirs of the Sufis.

In these teachings the soul is likened to a traveler, and the transit of the soul to the path. One teacher marks four stages in this path: humanity, spirituality, power, extinction. Another teacher will divide the path into seven stages: service, love, seclusion, knowledge, ecstasy, truth, union with divinity.

Professor Max Müller, Professor Childers, Professor Oldenberg, Professor Davids, and others, have written much to show, "with warm eloquence," that Nirvana is the completion and not the extinction of being. But it is merely a war of words. There is, in Hindu and Buddhist thought, no such thing as extinction of being, and it does not need the scholarship of learned professors to tell us that. But these very scholars admit that the word Nirvana does literally mean "extinction," and no Persian or Arabic scholar doubts that the words *fana* and *lahut* also mean extinction; and we surely must give the ancients credit for understanding what they intended to imply by these words. The doctrine of Metempsychosis is certainly nihilistic. It is a doctrine which conveys no belief in God and the human soul. It is without the hope of a future existence. It is pessimistic and desolate, looking upon life as an ocean of suffering, quietistic in ethics, and finding comfort only in the expectation of a final extinction into nothingness.

It is a remarkable circumstance that while so large a proportion of the human race held this doctrine of Metempsychosis, with the exception of a possible reference to it in St. John 9: 2: "Who did sin, this man or his parents?" there is absolutely no trace of it either in the Old Testament or in the New. On the contrary, Jesus Christ, who brought life and immortality to light through the Gospel, seems to have distinctly taught the perpetual existence of the "individuality" of the soul-life. God is not the God of the dead hut of the living—the God of Abraham, of Isaac, and of Jacob. The souls of the departed are as the angels of Heaven, and the Lord himself is described by the Apostle as having preached to the spirits in prison.

NEW YORK CITY.

## BEHIND THE BLOCKADE.

BY MARY SAWYER.

"YES, Miss, we're expectin' you; hut not just this mawnin', ma'am. Come right in, ma'am, we're glad to see you; yes, ma'am, glad to see you; an' Miss Anna she'll be down right soon."

It was a sharp December morning, and in this beautiful city of contradictions frost glistened everywhere in the streets and icicles hung from the water tanks by the railway, while high on the sunny lattices roses bloomed as in a Northern June. At the early hour of my arrival, and a day before I was expected at that, I hardly anticipated a very cordial greeting from the strangers to whom I had letters of introduction, and I knocked at the grim street door with inward trepidation. But Rachel's benign presence, as she unharred her gates and ushered me across broad verandas, with their wide outlook on shady gardens, into the cosy parlors, was a welcome in itself.

She was a stately quadroon, whose dignified presence commanded respect everywhere. No one would dream of addressing Rachel Sinclair as "Aunt." Always respectful, never obsequious; caring for the comfort of every member of the family, especially for its mistress, her dear "Miss Anna"; cheerful, tranquil, reserved, alert, feeling herself an important member of the household and interested in all its concerns, yet never dropping into familiarity, she fascinated me from the first.

Her face was immobile, hut the eyes betrayed her; pathetic, melancholy, pleading eyes, hut sometimes flashing with suppressed excitement, and more rarely sparkling with quiet mirth, which seldom found expression in any other way.

Her dress was always neat, and of sober colors; her gray hair carefully arranged under her high turban; and when, Bible in hand, she started for the mission school, of which she was the founder and leader, she looked like a modern Deborah—a veritable Mother in Israel.

Of course she had a history, no woman lived in Charleston through the dark days of the sixties without one; hut how to get at it? I could no more pry into Rachel's private life than into the domestic affairs of the ladies I met from day to day—who also had histories. At last fortune favored me, for one evening, as Rachel came in to put fresh fuel on my bedroom fire, a leading question or two from "Miss Anna" started a train of reminiscences which soon absorbed her as it did us. As the old recollections overpowered her, her eyes filled with tears, she clasped her hands, her body swayed to and fro, her voice was vibrated with emotion, and she lived again that intense life of which we have hardly a conception. Usually she had very little dialect, hut in her excitement she sometimes dropped into it, and as nearly as possible I repeat her story in her own words.

"No, ma'am, I never was a slave, my mother she was free an' she own her house an' we all live there, hut we

had to have a *permit*. No colored person could stay over-night in his own house less he had a *permit*, and the *permit* was good for six months at a time; an' if it got out and you didn't get another the paterole could come in and take you all out an' put you in the yard house. Yes, my mother's *permit* read: 'Mrs. Cornelia Cook has permission to sleep in this house'; an' she *own* the house, an' she free! An' 'twan't for that *permit* the paterole could come in any time. They never did come, they know she quiet, respectable woman, but they could come.

"Yes, Miss Anna, yes, ma'am; I had a little baby three weeks old when the Wah broke out. When they began to shell the city my husband sent me away out in the country, en' I stayed there three months. When I come back they was shellin' wuss'n ever; hut I didn't go off no mo'. Shells would come down, hurs' everywhar. When shell would come, everybody run. I've seen pussions walkin' along both sides of street, shell come, and the one this side run over other side, and the one other side run over this side. Seems like they didn't know whar to run, jus' run somewhar.

"An' then the shells would come en' burs' up in air, an' we'd all run, look up—*whew!* 'Pears like we jes' had to run an' look. My husband he'd sit at dinner, take out watch an' count—six shells burs'in' right thar in five minutes.

"Yes, ma'am, them was dreadful times, hut the Lord preserved us. Why, we'd use to be *supprised* in the mawnin' to wake up and fin' ourselves alive! I never thought I'd live through; but my gran'father, he say: 'My daughter, jes' as well fight against the win' as the Yankees; dey *sure* to heat.' One colored woman wukin' over yere in nex' house, an' her master say: 'So long as life remains in one person in this city this thing you waitin' for will *never* come to pass; an' now all that family dead an' gone, an' sbe livin' yet an' hearty.

"But not all feel so. One lady talkin' like that, an' her doctor say: 'Doan you put that healin' salve to yore soul; our cause is los'!

"But mos' of 'em, 'pears like they thought the Lord wa'n't takin' any interest in things. They clean forgot the Lord goin' to take his part; they thought they strongest.

"My hushan' he wukked on the hlockade stores. Them old, rich, aristocratic men they'd try to get on some such business as that, not to go to wah; yes, ma'am, an' my hushan' he wukked for them. That way he'd get the comforts—little tea an' flour, an' sugar, ma'am, so we never did suffer like some of 'em did.

"Colonel — he had the mos' care, and his family was off in the country few miles hack; so he go off every night to be with his family; an' my hushan' he have the care of the stores, the hlockade stores. But they shell so they have to move the stores hack farther, couldn't stay there, nohow. An' they have pateroles all roun' an' yard the bridge; hut folks get off too.

"But the saddest sight I ever saw was when the prisoners was marched through the city, an' oh, how they they suffered, in the hospitals too! We'd stan' by and give 'em water, they jest perishin' for water. 'Twas against the law to give them anything, but we helped all we could. The colored people *made* chances; yes, ma'am, they made chances, hut we hadn't things for ourselves; uo, ma'am, we had most nothing for our own selves.

"An' de Yankees? Why de colored people sen' a paper to the Yankees every day, ma'am! Yes, ma'am, reg'lar every day dey send papers in bottles to de Yankees on de island. De colored people kuow what 'twas all about oh yes, dey know; yes, Miss Anna, but dey stay jes' the same an' look after things yere; yes, jes' the same; hut when freedom come—O Freedom!"

Never from stage or platform, by consummate actor or silver-tongued master of oratory shall I be thrilled to my very soul as by that one word from the lips of this unlettered woman. It was a prayer of thanksgiving, a pean of victory. Her magnificent eyes were ahlaze now, her tall form drawn up to its full light, and the pent-up longing and ecstasy of a lifetime was concentrated in her cry of "Freedom!"

"An' the flag! When the flag come hack down to the citadel you see folks crawlin' out, crawlin' out, crawlin' out everywhar, colored folks an' white folks, too, that had been in hidin' all endurin' of the wah. Yes, Miss Anna, been in the city all that time.

"How did they live? Oh, dey lived; yes, ma'am, dey lived; deir friends wouldn't let 'em starve"; and one of Rachel's rare smiles lighted her face. "Strange things go on in city in the wah, and colored folks know a heap of things the white folks doan know nothin' about. Oh, the people went wil' when they saw the flag; 'pears like they jes' beside themselves; 'twas hurrah and hurrah and hurrah, an' freedom—freedom! One woman went clean out of her senses when they tole her she was free; seems like she couldn't stan' it.

"Then the black soldiers come in. We never seen any hlack soldiers befo'. I didn't go out in the street; 'pears like I jes' couldn't, and my hrother come in, an' he says: 'Oh, the hlack soldiers have come!' au' I says, 'Did you saw them come?' an' he says, 'Yes, I saw them come'; an' then I looked out and dere the street full of 'em; so then I knew.

"But General Small—why, Miss Anna, didn't you ever

## THE WORLD'S PARLIAMENT OF RELIGIONS.\*

GEORGE WILLIAM KNOX, D. D.

Volumes of "Proceedings" coldly shadow forth the enthusiasm of great conventions and seem unexpectedly commonplace. The discussions are fragmentary and heterogeneous; the best speakers repeat what they have given us before and the others add nothing to the result.

So is it with these volumes, "The World's Parliament of Religions," in spite of the careful editing of Dr. Barrows. If seventeen days were not too much for the Parliament sixteen hundred pages are far too many for the reader. Only a sense of duty will carry him to the end, and at the end he feels that a thousand of the pages might have been omitted with profit.

## A CHRISTIAN PARLIAMENT.

But the reading leaves distinct impressions on the mind and permits one who was not present to form a fair opinion of the Parliament.

It was a great Christian demonstration with a non-Christian section which added color and picturesque effect. Some visitors, it is true, were so attracted by the strangeness of this portion that they magnified it into the chief part, as the Midway Plaisance proved the chief attraction of the Columbian Exposition to a certain fraction of the public. But the Parliament was distinctively Christian, in its conception, spirit, prayers, doxologies, benedictions, in its prevailing language, arguments and faith. Only Christianity proclaimed itself the missionary and absolute religion with the world for its field. No Christian struck his colors or allowed himself to be compromised by the presence of men of other faiths. This was abundantly manifest and was reiterated wearisomely.

## AN ECUMENICAL COUNCIL.

All were represented, except the Mormon, and one does not quite understand why he was omitted and his Asiatic brethren admitted. The most exclusive of churches was at

the front, the Pope sending his blessing and his bishops and priests careful to set forth their belief. The representatives of Evangelical religion were as fully heard, Cook, Pentecost, Mills, Pierson and Dennis with many others, speaking as if they stood in Presbyterian pulpits. And the others were there, in all their variety and diversity. Nothing has declared more unmistakably that religion is of the essential life of man; nothing has shown more clearly how readily religious emotions and religious forms may lead fatally astray.

## FUNDAMENTAL RELIGIOUS TRUTH.

With such a representation of Christianity on the same platform with believers in the "ethnic faiths" one would look for a persuasive utterance of fundamental religious truth. With the representatives of Asia as with the representatives of modern European anti-Christian science and philosophy there is only one question worth discussing—the personality of God. The old arguments, ontological, cosmological, teleological, do not avail against men who admit an underlying unity, a cosmic causality and an all-pervading order; not merely admit but insist on these ideas with an earnestness which shames the apologist while still denying our conclusion. A Christian dialectic which does not prove this has its labor for its pains. But the speakers at the Parliament contented themselves with rethreshing the old straw and not only failed to add anything of value to the great debate, but neglected to use sources readily within reach.

## THE NON-CHRISTIAN FAITHS.

The papers and speeches gave us nothing new as to the ethnic faiths. In fact, one-half questions whether, after all, the Asiatics have studied their own beliefs with the thoroughness of European scholars. But at least the Parliament gave abundant opportunity for Buddhist, Hindu, Confucianist and Moslem to declare their convictions and utter their living faith. What then is their trust in life and death? Does it supersede our Christian faith by giving us a profounder

\* "The World's Parliament of Religions," an illustrated and popular story of the world's first parliament of religions, held in Chicago in connection with The Columbian Exposition of 1893. Edited by Rev. John Henry Barrows, D.D.; in two volumes. Chicago: The Parliament Publishing Co., 1893.

truth and a more lively hope? Does it "cut the nerve of missions" by showing us that the "heathen" do not need our Lord?

#### ASIATIC THEOLOGY.

Asiatic Theology is pantheistic philosophy. Its God is "The All." "This universal intelligence is the soul of nature; it is the aggregate of all that is. In fact it is the All." It is "known by several names;" but by whatever name known "the common religion of all the sects of India" is one.

All deny a Creator, and if gods are admitted they are spirits of heaven and earth, or spirits not essentially higher than man, or merely the marvelous in nature. So there is no true prayer, and "salvation by grace is out of the question." Religious practices and rites form "that preliminary training of the heart and intellect which prepares for a proper understanding of the truth."

Salvation is this knowledge, for in it, "acquired by the free spiritual nature of man, lies the way to self-realization." And this "self-realization" is attained when we can say, "Aham Brahma," *i. e.* "I am the Universal It."

But not every one philosophizes. The subtleties are "certainly too hard for ordinary minds and some popular exposition of the basic ideas of philosophy and religion was indeed very urgently required. . . . No idea more happy could have been conceived at this stage than that of devising certain tales and fables," and hence arose polytheism, idolatry and myths.

Dennis and Hume, with others, made clear the difference between this and the Christian teaching of the all-loving Father from whom every earthly fatherhood is named and of the Divine Saviour by whose atonement and grace we are reborn into his true likeness.

#### THE CRITICISM OF MISSIONARY METHODS.

Pung Kwang Yu thinks it "a pity that the Christian Scriptures have been translated into Chinese thus far only by men deficient in doctrinal knowledge as well as in lingual requirements. There is no Chinese scholar, after reading a few lines of it, but lays it aside." To us that seems too severe a judgment of the "best version," but it calls re-

newed attention to the need for the best scholarship and talents in the foreign field. Again, "missionaries often contend that the Christian nations owe their material well being and political ascendancy to their religion. It is difficult to see upon what this argument is based." Christ "certainly did not hold up the foreign masters that were exercising supreme political control over his country at the time as an example worthy of imitation." "In the west you work incessantly, and your work is your worship. In the east we meditate and worship for long hours, and worship is our work." To such men we seem materialists, and it is not sufficient to say "Chicago is our answer to the Parliament of Religions"

Certainly Chicago in its public streets, its newspapers and its staring wickedness did not correct the impression made by foreign conquest and by the evil conduct of many "Christians" in the east.

That missionaries are charged with "coming in contact only with the lowest elements of Chinese society" and with being protectors of criminals and are exhorted to inquire carefully into the moral character of their converts" is perhaps only the old misunderstanding which furnished a weapon to the enemies of the faith in the first centuries of our era

#### THE TESTIMONY TO MISSIONS.

These apostles of other faiths gave indirect testimony to the power of missions. Only where Christianity has penetrated have the other religions started upon the way of reformation. So is it in India, and in Japan, and in China. From these volumes we might prove that the community which shuts itself out from the power of Christ shuts itself out from progress and from hope. We may not identify His power with our western civilization or morals, we may have need to wonder that His power still works notwithstanding our civilization and morals, but the fact remains that the Gospel and the Gospel only is the power of God unto salvation.

Reason enough we have to confess our sins and to mourn that we who confess His name hide His light and hinder the working of His power, but in that power and light is our one

proof that He is Saviour, not of the Anglo-Saxon only, but of the world.

THE WORK IS ONE.

A rapid review of the religious condition of the world such as we gain from the Parliament deepens our conviction that the work is one. It is one in its intellectual aspects. The truth the east needs is the same truth the west must have. The ethics that shall be the law of society in the kingdom of God meet the same obstacles in every land; and the sal-

vation which Christ brings and which fills our souls with purity, joy and peace, is the same salvation for which the whole world waits.

Western science and philosophy cannot suffice, and by the ample testimony of its chosen representatives the east has nothing to offer in His place. The Parliament makes that plain, and instead of proving a hindrance to foreign missions it should incite us anew to earnest obedience to His last command.

# College Young Men's Christian Association of Calcutta.

KALI CHARUN BANURJI, M.A., B.L.,  
*President.*

WILBERT W. WHITE.,  
*College Secretary.*

J. CAMPBELL WHITE, M.A.,  
*General Secretary.*

*Cable Address.*

*Watchman, Calcutta.*

86 College Street, April 6, 1898.

REPORT LETTER NUMBER 7 ON THE WORK OF WILBERT W. WHITE AMONG THE STUDENTS OF INDIA.

DEAR FRIENDS:

I shall allow my Associate, Mr. Eddy, to tell the story of the Ceylon Conventions. In a report letter he writes as follows:

Leaving the coast of India, a night's sail found us anchored off the northern point of Ceylon. A forest of palms rose from the sandy shore, and beneath these, over smooth roads of coral, white as marble, we made our way to the city of Jaffna. On the evening that our conference opened groups of native students could be seen coming in all directions toward the old Dutch fort that stands by the sea. We passed over the great moat, under the battlements and across the parade ground to the grand old church which the burghers built two hundred years ago. Up the broad aisle, over the tombs of the former rulers, we made our way to the old governor's seat which we were to use as our conference platform instead of the lofty canopied pulpit opposite. With interest we watched the audience gathering—nearly a thousand dark faces, eager and intelligent, a living army of God's warriors waking those old walls of the past with songs of the coming conflict against heathenism. What a sight! Here were a hundred and fifty college boys, half of them Hindus, who had walked seven miles to the meeting. There was the head master of a Hindu college, whom we had invited to attend and who had given his school a holiday to come to this Christian conference. Such things would be impossible in India, but here in Ceylon Christianity has obtained such a strong hold upon the upper castes that it is not as much opposed as in India. In the audience were the missionaries, the native pastors and teachers, several hundred students and a large number of the native Christians. Because of the latter, who could not understand English, we used interpreters, though in India all our conferences were in English.

Several missionaries addressed the opening session of the conference, and the next morning, after Dr. White's helpful hour on Bible study, the native pastors spoke. On the second evening we took the subject, "What is it to be a Christian?" endeavouring to reach the several hundred Hindus and the nominal or "born Christians," who were present. They gave the closest attention, though we spoke for over two hours. Without having any after-meeting, opportunity was given to any who wished to confess Christ for the first time, to rise before the entire audience. It was a hard test, yet to our joy they rose quietly and independently until thirty-nine were standing. Doubtless some seed will always fall on stony ground, but we learned that the eleven men who confessed Christ at this conference meeting last year had been baptized and were leading consistent lives as Christians. At another meeting of the conference held for missionaries and native pastors God was manifestly present and there were deep searchings of heart. Nearly every one reconsecrated himself to God and His work. At the farewell meeting three hundred and forty-seven students and others entered into a covenant to keep the "Morning Watch" by devoting the first half hour of every day to Bible study and prayer. We make the keeping of this silent time in the secret place with God the corner stone of all our work for India. No life can grow strong without it. As we came to the close of the conference the natives sang one of their grand old Tamil lyrics—a prayer for the Holy Spirit—after which we all joined in singing "Crown Him Lord of All," and the conference was over.\*

Ceylon is about fourteen times the size of Massachusetts and has a population of three millions. In Jaffna the people are Tamil-speaking Hindus. South of Jaffna they are mostly

---

\*The reader will be interested in the following from the account by John R. Mott of the convention held in North Ceylon in 1895.

We proceeded at once to the Jaffna Peninsula, the extreme northern part of the island, where we were to hold the first of the long series of conferences which it is proposed to hold throughout the East. A few days were spent in the preliminary work of visiting the various schools and colleges to secure suitable delegations as well as to become acquainted with the workers and the needs of the field. Our conference was held at Jaffna College, Batticotta, Dec. 11-13. It was a most appropriate place. It is the center of the student field of north Ceylon. More important still, here, as is well known, the first college association in the mission field was planted. Not only is this the oldest of the foreign associations, but so far as my observation has extended it is the best. In fact I know of no association in America or Britain which is to-day doing a better all round work, or a deeper work. It is a question whether Dr. Frank K. Sanders of Yale, among all the services which he has rendered the cause of Christ, ever did a work of further reaching influence than in laying so securely the foundations of this association while he was a teacher in Jaffna College. It was also the wise action on his part which united the associations of this section in what is known as the North Ceylon Union of Young Men's Christian Associations. Our conference was held under the auspices of this Union. There were in attendance over 400 delegates. About 300 came from the eight Christian colleges and schools of the Peninsula. In fact these institutions suspended their exercises during the conference in order that their students might attend. The principals of all these institutions and a large number of the masters came to the sessions. I invited the head-master of the Hindu college to come with his advanced students. To our surprise he came over one day with nearly forty young men.



Singhalese. The island is a citadel of Buddhism. Dr White, Mr. Hieb of Colombo, and myself took coach across the island. The journey was one of great interest. For two days we were in a monotonous jungle. Years ago there flourished here an ancient civilization of Oriental grandeur. This jungle was once a fertile region of parks and fields watered by hundreds of artificial lakes. At last we came to an open plain and the ruins of the ancient capital of the island, Anaradhapura. Here stood a city of palaces and temples with domes of ivory and gold that is said to have rivaled Babylon. As we walked through the beautiful fields, now grass-grown and shaded with wide stretching banyan trees, its ruins rose on every side—carved monoliths, the pillars of some ancient temple; baths built of granite and marble at the same time when Caracalla was building his of brick in Rome; great shrines of solid masonry that rose to a height of several hundred feet, second only to the pyramids of Egypt. Then we came upon a forest of eighteen hundred stone pillars, upon which once rested, according to their history, a brazen palace, nine stories in height, with a great central hall with pillars of gold, and rooms for a thousand priests. Beyond the ruins of the brazen palace rose a ruined dagaba or shrine. It was a solid mass of brick, covering eight acres at its base and rising in the shape of a great bell to the height of St. Paul's cathedral—nearly four hundred feet. It contains enough masonry to build a city of twenty thousand inhabitants. We approached it across a great stone platform, where the elephants marched in the ancient religious processions, thence to a higher stone platform, at the base of the great shrine. All about are rude marble statues of former kings, ruined altars of carved stone, huge slabs bearing inscriptions.

We had happened to come on a great feast day, and the place was thronged with twenty thousand worshippers who had assembled from all parts of the island. We stood sadly by, moved somewhat as Paul must have been in Athens, as we saw those people bow down and worship before the crumbling shrines of Buddha just as their forefathers did twenty centuries ago, before the Light of the World had come. Alas, what have we been doing that that light has not broken upon those who still sit in darkness, while some have had the light these nineteen hundred years. It was a strange spectacle as we looked out over the fields filled with rude wagons and bullock-wanes of thatch in which families had come up to the feast. And about these the people were encamped like the Jews when they came to the Feast of Tabernacles. The smoke was rising from the camp fires where the morning meal was cooking, the patient oxen grazed about the wagons, the bright red cloths of the women moved to and across the green. Out from the camp comes a village to worship at the shrine with shouting and din of drums and gongs. They come in a long line, holding high above their heads a piece of white cloth fifty yards in length. Each holds up the cloth in one hand and in the other carries his offering of grain. One has a little pot of rice wrapped in a bright silk handkerchief, the next a basket of grain, another a few vegetables. Dr. White observed that each carried *something* to offer to Buddha, for the parents had taught their children not to come empty handed to their heathen altars. It was raining, too, but no one stayed away from the worship on that account. All day long they came on cheerfully and uncomplainingly through the rain, and many even slept on the ground all night rather than miss their service. The procession approached shouting to Buddha, but it sounded more like the wail of a funeral procession. When they reached the shrine they knelt to repeat their prayers after the head man of the village, though we were told that none of them understood what they were praying. When they had finished their devotions I said to one old man, "To whom do you pray?" "To Buddha." "Can Buddha help you?" "No," he replied. "Where is he?" I asked. "We do not know." "Why then do you worship him?" "Oh, our religion tells us to." It was a sad sight to see these thousands of ignorant worshipers trying to rid themselves of their ancestors' sins and by life-long toil hoping to earn merit enough to lighten their next existence in the weary cycle of transmigration. As they do not believe in a God their religion is one of hopelessness—"without God and without hope in the world." The faces of the yellow-robed priests were leaden and stolid. No thought of God had ever left its hope upon their hearts. An intelligent young English-speaking priest admitted that no one had attained Nirvana for six hundred years! No wonder we did not see one really happy face among the worshippers. We tried to preach to them, but our guide refused to interpret, as he feared trouble from the crowd.

In the evening we called upon the Prince of Siam, who has left his title, his property and his country to become a Buddhist priest, and who we learned was among the worshippers at the festival. He was sitting wearily after his day's labour and rose to receive us most courteously, apologizing that he had no chairs to offer us. He politely remained standing with us until we insisted on his being seated. His face, though bright and intelligent, was wrinkled and worn beyond his years. He spoke freely in English. During our conversation he admitted that Buddhism was not properly a religion at all, but only a system of philosophy, as they believe in no God. He confessed, too, that some of the Buddhist priests were immoral and that they were growing worse instead of better. All his efforts to reform Buddhism in Ceylon had failed. He confessed, too, that he, himself, had not found peace. This only could come with liberty, he said, and he could not have liberty or peace in such conditions in Ceylon. He said that he was going to Burma in search of peace, for he hoped that circumstances would be better there. Poor man! He will only find that no circumstances can give peace, nor can any destroy it if there is peace within where the heart is right with God. It was sad to see one who had given up so much and found so little. We told him with love of Him who promised rest to the weary and heavy laden. He said he believed Christ was a good man and wished we were all as good. We left him a copy of the New Testament, and he promised to read it when he found time. We also gave him a copy of Bushnell's "Character of Jesus." Pray that he may see the light from Him who came to guide our feet into the way of peace.

Leaving the low, monotonous jungle of the centre of Ceylon, we took the train south for Colombo, winding through picturesque mountains covered with tea and coffee plantations and green with terraced rice fields. Colombo is a godless city of over a hundred thousand inhabitants of many

mixed races. Owing partly to the excitement of preparation for the Queen's jubilee, our conference was not a large one. We prayed, however, for a small nucleus of faithful men who would enter into unceasing prayer for blessing on this city and on Ceylon. In one little meeting among the students of the City College ten boys raised their hands as confessing Christ for the first time. We left Ceylon with the burden of its needs resting on our hearts. The educational institutions of this little island send out teachers, lawyers and others through India and the East. The day was when Ceylon, in fervid devotion to Buddhism, sent its missionaries in triumphant conquest throughout Asia. What was done in devotion to a dead faith can be done in the power of a living God! Pray that the last shackles of caste may be thrown off, that the Spirit of Pentecost may be poured out upon these students and native Christians. Let us join the little company who covenanted together at the conferences to pray daily for the awakening of Ceylon."

The following are the words of David McConaughy, Jr., of Madras, respecting the convention in South India. The audience of 1425 of which he speaks it was my privilege to address (through an Interpreter) on Sabbath morning from the words, "*The disciples were called Christians first at Antioch.*" This was one of the most thrilling experiences of my life. Mr McConaughy writes:—

"Palamcottah is in the district of Tinnevely, the Southernmost section of India. It was something of an experiment to attempt such a meeting so far away from a city centre, Palamcottah being more than four hundred miles to the south of Madras and not far from Cape Comorin. It is, however, the center of a very large native Christian population gathered out of heathenism by the Church Missionary Society and the Society for the Propagation of the Gospel. It was the scene of the first great mass movement toward Christianity in India about a quarter of a century ago. This convention was a revelation of the possibilities that lie before the association movement even far away from the university centers. In addition to hundreds of native young men, students, teachers, catechists, and pastors from the district round about for many miles, there were present ninety-two delegates from seventeen different Associations. One young man walked eighty miles in order to attend this convention. At one of the sessions the great church was packed with an audience of one thousand four hundred and twenty-five. No fewer than four hundred signed the "Morning Watch" covenant and twenty-seven took the "Volunteer Pledge," although there was no undue pressure and a full day was given to pray over the matter before signing. Not a few yielded themselves to the Lord, and I am satisfied that the Holy Spirit came to abide in many lives. Very little time was spent in discussing methods, stress being laid continually on prayer and Bible study and work to win others to Christ. Some important changes were effected in the local Association as one of the practical results, and Mr. Azariah, the Tamil secretary of the Indian National Council, remained to see them put into effect. Associations have been organized since in both the High School and the Normal School at Palamcottah."

I have just finished reading the proof of this letter to this point. I do not like to send so much blank paper in the mail, and shall therefore give you an account of a few personal experiences, conversations and observations.

#### THE TYPE OF NATIVE CHRISTIAN IN INDIA.

When in Jaffna I had a special interview with one of the missionaries on this subject. He has been many years a missionary and he believes that the Native Christians average up very favourably with their European brethren. There are all kinds here just as at home.

He made a point which is worth repeating. There are certain race sins. One of the chief sins of the East is lying. One of the chief sins of the West is impatience. If you balance the one over against the other, one of the weak points of the convert is at least somewhat obscured.

It is sometimes amusing to hear certain Europeans speaking of the failure of missions and giving one of their stock arguments, viz : that Christian servants are not to be relied upon at all. One to hear some people talk would conclude that all servants at home are ideal. Here as everywhere, are many who call themselves Christian who are not converted. It is false however to assert that Christian servants as a class are less reliable than heathen servants. I have had experience with both and know whereof I write. I have a decided preference for the Christians. On the servant question I intend to write more fully later.

#### THE DELAY AT ANURADHAPURA.

Mr. Eddy in his account above did not tell you that we were delayed for twenty four hours at Anuradhapura by the high handed selfishness of a Government official, the Postmaster General of Ceylon. It turned out to our advantage in that we were permitted to study Heathenism at a great festival, but this in no way excuses the action of the aforementioned individual. We had wired the day before from Jaffna for the coach, and were told by the Company's agent that it had been engaged for us.

On arrival at Anuradhapura we found the coach ready to start, waiting only for the mails which our coach was carrying. In it was the P. G. and a lady who was accompanying him, and I think a servant. There was ample room for us all, but while I was humbly beseeching him to permit us to accompany him and trying to explain how important it was that we should go on that day, he gave orders to the coachman to proceed without us. There are many noble exceptions to the rule, but it remains a fact that the European official in India is not always at all careful to regard the rights of the people. We felt that morning that we could sympathize with the Native, and we believed we could understand better than ever some of the hatred which is in many a breast toward the European.

The next morning we started with the entire coach to ourselves. We had proceeded a short distance only when we saw a man running after us carrying a bundle. We surmised that he wished to go along and called to the coachman to stop. We had engaged the entire coach but our experience in "getting left" made us feel that we should not leave any body that day. The man came up almost out of breath. He was perhaps fifty five years old, a clean intelligent English-speaking native. As he climbed up into the coach he gasped: "My master would be very angry if I did not come to-day." It was good for him that the P. G. was not the director of the coach that morning. Before we reached the end of the line we had ten people in the coach. I am convinced that one of the greatest lacks in India to-day is that of kindness and consideration on the part of the ruling classes.

#### WALKING ON SPIKES.

On arriving at Tuticorin on the Eastern shore of S. India after the Colombo Convention Mr. Eddy and I took a walk through the town. The most interesting yet most repulsive sight we beheld was a man walking on spikes. He had been ill and had made a vow to his god that he would walk to some shrine and back on spikes if he should become well again. When we saw him he was fulfilling his vow. There was no sham about it. He was praying and repeating some formulæ all the while as he slowly proceeded. He would stop every fourth or fifth step and raise one foot and bring it down on the ground hard very much as one does in stamping to knock mud or dust off the shoe, and the nails would be driven thereby so far into his foot that it became necessary for him to use his cane to push the sandal filled with spikes away from his foot. The only visible sign of pain which must have been intense was a slight tremor of the leg. A boy carried a metal plate in front of him on which the passers-by cast copper coins.

We turned away with a bleeding heart and the cry: "O Lord, how long!"

#### WHY DO NOT MORE HINDUS AND MOHAMMEDANS BECOME CHRISTIANS?

This was the subject of an address which I gave at Palamcottah one evening. The meeting was not held in connection with the convention, but in a hall in the town, and it was attended almost exclusively by non Christians.

I had a number of reasons taken from the Gospel by John why men in general do not accept Christ. These of course I believe apply to the people of this country. Before giving these however, I asked those present to name some reasons known by them to exist why more Indians do not become Christians. You will be interested in this list which I give, all of which were named at that meeting.

1. Jesus Christ was only man.
2. There have been many incarnations.
3. For philosophical reasons.
4. They would lose position in society. Social ostracism is feared.
5. The requirements of the church are different from the requirements of Christ.
6. Others besides Christ have worked miracles. For instance Sankara Acharyar.
7. The study of current literature is against belief in all supernatural.
8. Preachers from Christian lands come who say that our religions are good, e.g. Mrs. Besant and Col. Alcott.
9. The teaching of some missionaries leads us to conclude that one religion is as good as another.

#### A CONVERSATION ON THE TRAIN.

On our way from Palamcottah Convention to Madras, Mr. McConaughy and I found ourselves in the same compartment with a graduate of Calcutta University, and a lawyer, with whom we had a most interesting conversation. As an evidence of the fact that "The old order changeth, yielding place to the new," (which words were used by himself), he told us that he had only a day or two before given the missionary ladies permission to visit his wife. "Such a thing" said he, "would not have been thought of by my father."

From this man I learned something new as to the rights of "holy men" in India. He gave it as a possible explanation of the liberty of Swami Vivekananda (or "Sawney Vivid Conundrum" as he has been dubbed in Calcutta lately) to eat beef in America. After a certain stage of holiness has been reached, the holy man is at liberty to decide for himself whether he shall do this or that according to his own judgment of the effect of the act upon the cause which he represents!

#### EN ROUTE FROM MADRAS TO CALCUTTA.

The ship's surgeon was a sample misrepresenter of missions. I sat opposite him at the table and at the Captain's right. At the first meal he declared that missions in India were a total failure; that he doubted if there was a single real convert in the Empire.

I asked him a few questions to draw him out and then told him a few facts. He was taken unawares, and lost his temper. A little investigation showed that this man had just been graduated from a medical college, and was making his first trip to India, and he confessed that what information he had was simply from hearsay. The next morning he apologized for his hasty words and we had several interesting conversations. The Captain, who had been a little weak on missions thanked me for the information I gave him. While in Calcutta he was present at the opening of our new Hall and I am glad to believe that the work now has in him a lasting and true friend.

If I were a wealthy man I should do many things. One would be to provide for the circulation on ships, especially those plying between Europe and Asia, of small pamphlets giving some facts about missions.

There is now room only to record a sentiment which I heard last night in an address, and which I trust every one of us is coming more and more to feel the truth of:

"IT IS A GRAND THING TO BE SAVED."

Jan. 1901

"But what will you have to eat?" moaned Constantia. "I'll eat anything—humble-pie," said Marcus, by inspiration.

"You'll have to. There won't be anything else." Constantia wiped away a fugitive tear. "How much have you written?" she asked with reviving interest.

"I was only just beginning when you called me."

"I didn't call you, Marcus," she said, indignantly.

"Didn't you? No. I mean when I tore up the menus, I had got as far as 'Constantia is as well as could be ex——'"

"Marcus! You didn't write that?"

"Why not; what's the matter with it? Aren't you?"

"Oh, yes. What were you going to tell them next?"

"That's what I was thinking when you—when I thought I should tell them about the baby," he said dejectedly.

"That's good. They will want to know all about her. And Marcus, wouldn't you be more comfortable down in the library, with everything handy, you know?"

He looked at her suspiciously. Her face was guileless. "It's beastly lonely down there, Constantia."

"I suppose it is," she said pityingly. "Well, do be careful not to wake up the baby."

"All right."

Marcus returned to his letter. Presently a low groan sounded from the sewing-room.

"What have you done now, Marcus?"

"Oh, nothing—cut my finger a little."

"Is it bleeding?"

"No, not much—now—I've got something to do it up in."

"What did you take?" The tone was anxious.

"Just some stuff here—kind of flimsy and soft—it's all right now. Don't worry about me."

"Marcus?"

"Yes," absent-mindedly.

"You haven't taken anything out of my sewing-basket, have you?"

"No, I guess not. I'll see pretty soon. How much did you say the baby weighed last time?"

"Eight pounds and a half."

"I thought it was nine. I'll say nine; it sounds better. I had it written anyway. I guess this stuff was out of your basket, Constantia. It was on top. There's a lot left. It's no special account, is it?"

"It's the baby's christening robe," replied Constantia. "Sister Kate cut it out to day and put it there for the nurse to make. And there isn't a scrap of that India muslin left in town." The words died away in a muffled sound.

"That's too bad," said Marcus, absently. He was looking disconsolately at the page before him. "I don't believe I'll send this letter. It sounds stiff. I'll write a postal; just state facts."

The door to the next room closed softly. After a time it opened. The nurse appeared in the doorway. She looked reproachfully at Marcus.

"Mrs. Gayley asks me to say, sir, that I can write the letter to your family to-morrow. And might I ask you to get this at the drug store, if you are going out? It is the quieting medicine for Mrs. Gayley."

Marcus stole from the room on tiptoe. The front door closed noiselessly behind him. He paused at the lamp-post to mail a postal card. He read it over before dropping it into the box. It ran, "Constantia and the baby both doing well." He took a pencil from his pocket and added, grimly, by the light of the street-lamp, "Marcus doing as well as could be expected."

## Christianity and Confucianism

By Talcott Williams

**T**HE antique formula of an envoy's credentials accredits him as minister "near the Court of St. James's" or whatever may be the residence of the monarch. Now that the people, instead of an individual, are sovereign, the new diplomacy steadily tends towards interpreting this old credential by an endeavor to come "near" to the general public in which a plenipotentiary's lot is cast. The first signs of this with us began a century ago with Citizen Genet, and ended with disastrous results, as indeed have most similar attempts. Within a quarter century ago, Secretary Fish demanded, and in spite of long resistance secured, the recall of Catacazy, the Russian envoy, for indiscretions which the State Department would to-day pass over in silence.

The world over, it has come to be one of the important duties of a foreign minister to interpret the life, as well as the policy, of his own nation to that wider public which determines the decisions of administrations. Our own ambassador in England habitually makes and is expected to make as many speeches as any Cabinet minister on the front bench in Parliament. At the crisis of the ill feeling

which was rapidly growing up between France and England before the opening of the recent Exposition and in the early days of the Boer war, the British minister in Paris unhesitatingly uttered a personal protest, which was spoken at a dinner of Englishmen in Paris, but which was addressed to the public in France, with results immediately apparent in French public opinion. Scarcely a week has passed during the last six months in which some minister at Washington has not in an "interview," which every one perfectly understands is prepared, question and answer, in the legation, addressed himself to the task of influencing public opinion by a semi-official statement, either interpreting the policy of his own government or, a still more dangerous task, suggesting the effect of an act of our government.

By one of those extraordinary contradictions familiar to those who are familiar with the Europeanized Asiatic, the swiftest, the readiest, and the most agile in availing himself of these new conditions has been Doctor Wu Ting Fang, the Chinese minister at Washington. For a year he has been more in demand than any other public speaker in this country. He has addressed

A Formula  
Passing.

An Alert  
Asiatic.

audiences of every conceivable order, and he has probably done more than all his predecessors put together to make visible the texture, character, aims, and contents of the Chinese mind.

Such service is perilous but it is necessary. It has had its dangers, and his speeches have kept the State Department in a continuous anxiety, which nothing but his skill and great services, both to our own government and to his, have made endurable.

Up to his address on Confucius, which compared Christianity and Confucianism, Doctor Wu had kept himself to the safe ground of philosophic generalization, which is alike in all languages, for all races, and under all faiths. When he spoke before the Ethical Culture Society in New York, he laid bare the precise difference between the Chinese and the Western view of morals and the religious life in a way which has evoked instant antagonism and criticism.

This has been all the more bitter because to a vast number of persons it unconsciously brought home the fact that while in principle our life is based on the moral commands of Christianity, in practice it is extremely apt to follow the ethical precepts of Confucius. The Sermon on the Mount is the only code without a compromise. It urges an absolute standard of non-violence, purity, love, unselfhood, and spiritual devotion which has steadily drawn to its level the higher spirits of Western civilization. But as everyone knows, the great mass of men in all Western countries, while they appreciate and accept the righteousness of these commands, lead lives of a different order. They do not love their enemies. They do not return good for evil. They do not turn the left cheek to him who has smitten the right. They return benefit with benefit, and injury with injury, and through life they bid those to the feast who will bid them again in return.

This is the doctrine of Confucianism. As it stands, the code of Confucius is perhaps the only thorough-going, utilitarian code ever launched. Thanks to the divine spark of Christianity, all Western utilitarians are perpetually smuggling in through some misty back-door some transcendental idea of self-sacrifice and devotion which they have publicly kicked off the front doorsteps of their logical ascent to their ethical principles. Confucius had no misty idea about "Humanity." He did not substitute love of country or of man for love of God. He urged affection for neither. He bounded the days and the duties of men by those concrete relations of daily life which come from kinship and contact. He accepted a future life. He did not trouble himself either to think about it or to color his discharge of current duties by other-worldliness.

This contradiction between the codes of Christendom and the practical Confucianism of the conduct of Christians is one which men conveniently forget, though not for lack of perpetual and iterant protest whenever some moral teacher like Ruskin rises, suffused again with the vision of the Nazarene. But nobody likes to be reminded of this inconsistency and Dr. Wu was certain to irritate even a public as catholic, as even-tempered, and as open-minded as the American by his reminder that all of us treat the explicit precepts of Christ as too good for "human nature's daily use." The practical result of all this is that while no one can take up Dr. Wu's address

and lay a finger on any specific sentence to which protest can be made, nobody read it, unless of an excessively philosophic turn, without an uneasy feeling that a little more had been said than was wise in the address of a host to his guests.

None the less such a contribution is one of the most valuable services which a Chinese minister can pay to the country to which he is accredited. With all the enormous influx of nations which has poured into our national smelting pot, begun early and continued late—for 200 years ago France added nearly a tenth to the existing population of the colonies, and Germany nearly one-fifth—Americans retain a more or less British incapacity to feel and to see the sentiment and the views of other nations. It is extremely difficult for the American to understand that there can be a standpoint of morals, a fulcrum on which the duties and burdens of life are lifted by the lever of daily volition, which is not that to which we are accustomed; one that, instead of being, so to speak, suspended and hung on spiritual powers and influences, rests on the plain material earth on which we daily walk, and which never seeks to rise above it. This is the Chinese position. It takes things as they are. It eliminates all anachronisms and contradictions. It refuses to see the glory which gilds devotion and self-sacrifice either for a lofty ideal or a great cause, and it substitutes instead the nexus produced by the commonplace contacts and contracts of daily life. Yet unless this is clearly perceived, it is idle to suppose that either our national policy or our national purpose can be intelligently directed in the difficult task to which the United States, alone among the world's powers, has deliberately addressed itself, of maintaining the Chinese empire as a going concern.

The lack which is apparent in the Chinese view is the want of a supersensual basis for the relations of life. This lack exists throughout in the educated Chinese man, however high his cultivation may go. Not for him is that supersensual sense of beauty which glows, for the Western man, in the nude, whether masculine or feminine, "all breathing human passion far above." Not for him is the sense of a supernal light in landscape. Chinese poetry has had for forty centuries a more vivid sense of the form, color, odor and association of landscape than the poetry of the West had until almost the opening of the century now closed. But through it all there is never present that embracing sense of the possibility of a spiritual interpretation which gives the sunset of to-day the significance bred by the sunsets of a thousand years. Nor less in morals is there absent that sense of sin which springs from the conception of a pure, spiritual personality, whose will pulses strong through all created things, or that other complementary sense of a great gulf fixed between the sin of the individual and the infinite righteousness of the universe.

These things are absent in the very warp and woof of Chinese thought. They are not only not present there; their absence is unfelt. The Chinaman is mentally color-blind to the spiritual in all forms. Our natural corollary is that unless the sanction which we look upon as necessary to morals is present, there must then be no sure bases for the ethical conduct of life; but here our corollaries are altogether wrong, as wrong as are the corollaries of space in

two dimensions when applied to space in three, or those of space in three when tested by the deductions and conclusions of N-dimensional space. The high value of an address like that of the Chinese minister is that it makes visible to us a form of thought, a code of conduct, which is alien to our own, which has none of its bases, which irritates us because in practice it approaches so closely to our own lower acceptance of the abbreviated codes of selfishness—but which still has been the support of a great civilization, has guided millions, and will continue to guide.

In time the spiritual will come. In due season the perception of those forces which are not to be summed by mere logical deductions will be felt by all races alike; but humanity could face few greater disasters than to expect that all races will reach this conclusion upon the same path. It will be but a gray world, colorless, dull, lustreless, and blind, if in the prog-

ress of what is called civilization, the efforts of other races and of what is in many respects the most numerous race of all, the Chinese, to spell the riddle of existence do not reach their own explanation based on terms of their own life and their own thought. The danger to-day is that the West will destroy all the world's thinking and all the world's ideals but its own. With every appreciation of better things, nothing is more important than an open-minded comprehension of the sober terms in which Confucius has dealt with problems of conduct. They are the very life of Chinese society. By them it endures. Their statement by Minister Wu, while containing nothing new or unfamiliar, is valuable, like so much else that he has said and done during the past year, because it has made visible, in a personality keen, subtle, vigorous, and interpretative, what has otherwise rested in books which few of us read and still fewer understand.

## “Stringtown on the Pike”

Judgments of Well-known Critics upon John Uri Lloyd's Novel



John Uri Lloyd.

### A Southern Epic

I HAVE rarely seen a work of the imagination which it would be easier to criticise captiously and destructively than Mr. John Uri Lloyd's *Stringtown on the Pike*. On the other hand I have rarely seen one that a discreet and enlightened critic would be less disposed to criticise in that way.

The book is full of faults, but the appreciative critic

forgives them all for the sake of its predominating virtues. It is largely written, for one thing, in a clumsy and difficult dialect; and no man who has yet lived has been able to represent dialect by means of the twenty-six letters of our English alphabet, with sufficient accuracy to make the reading of it easy to persons unfamiliar with it, while those accustomed to it are usually persons unable to read at all. In construction, the story is loose and distinctly disrespectful to the unities of dramatic action. And I might go on cataloguing faults in it which every reader would instantly recognize as justly censurable. But why should the critic who loves literature concern himself with these trivialities of fault-finding in the case of a book that is in fact a great and masterful poem?

That is what this book is. It is as truly an epic as the Iliad or the Odyssey, and—*me judice*—it is not much less worthy than they.

In the total marshaling of its incidents, the work is strangely undramatic—just as the Iliad is, now and then. But in its several scenes it is dramatic in an extreme degree, and its characters are so definitely marked, and so wonderfully calculated to appeal to that which is best in human sympathy, that one must perforce think of them as of historical personages, or as of those more than historical personages the great creations of masterful fiction. The negro “Cupe,” who calmly accepts conviction of crime of which he is not guilty, in self-sacrifice for the benefit of others; the illiterate “cornbug,” who deliberately burns up a paper which would make him the richest man in the countryside, and goes back poor to his cabin, because the paper which he destroys would oust and impoverish the innocent; the parson who resigns his pastorate in order that he may be free to choke to death the murderer of his brother, and who sacrifices his life in a storm in order to minister to the dying enemy who has subjected him to intolerable insult—all these are personages who ought to live in the minds of men and women while the language lasts in which their characters are set forth. They are human.



George Cary Eggleston.

They are virile. They are absolutely true to human nature. And they are especially interesting because of their oddity and unusualness—if I may use that term.

But I tell you, oh reader of THE CRITERION, this book is a poem, an epic, a blood-stirring vitality, which you want to read and ponder.

That is the substance of this reviewer's message to you concerning it. Its awkwardnesses are no more tedious than Homer's catalogue of the ships. Its difficult and rather badly managed dialect is redeemed by the marrow of meaning that there is in the dialect passages. Its heroes are more than one, and its truthfulness to human nature, to history, and to the time and country in which the action is laid, is almost marvelous.

The best and wisest thing I can say to any reader of this article is "Read the book." GEORGE CARY EGGLESTON.

### A Book With Life In It

MR. WILLIAM DEAN HOWELLS read *Stringtown on the Pike*, and spoke of its author as a sort of unwieldy giant, ignorant alike of his weakness and of his strength. Mr. F. Hopkinson Smith read it, and expressed himself as being utterly amazed that a man could so closely knit in one book what was so obviously bad and so strikingly good. These are the opinions of two men at the very head of the craft of novel-making, and they are certain to be shared by every reader of any discrimination and judgment. *Stringtown on the Pike* is a book that the reviewer may approach from any point that he wishes. He may say flatly that it is a poor novel; and he may bring up page after page of quotation which will convince the reader of the review that his judgment is beyond dis-

pute. On the other hand, he may laud it as one of the most admirable, vital, and lasting books which have appeared within the last five years, and offer you the story as a whole in justification of the statement. The present writer believes that both these reviewers would be in a measure right. *Stringtown on the Pike* is incomplete; it is poorly constructed; the author too often offers you chaos when you expect order; he is in no sense a literary man, and yet somehow he has written a book which, if you take it up in the proper spirit, you cannot possibly lay down. You can, if you are hypercritical, deny it every quality except that of being interesting.

It was inevitable that a story so baffling should have a curious setting. Mr. Lloyd has brought into fiction a Kentucky which is utterly remote from the Kentucky of Mr. James Lane Allen and of Mr. John Fox, Jr. Geographically speaking, the Kentucky of *Stringtown on the Pike* is that part of the State which lies between the Ohio and the Kentucky Rivers. This region during the civil war was a sort of neutral ground which marked the outposts of the Union and of the Confederate Armies; and all the earlier chapters of the book show the strange conditions under which the characters lived, divided as they were by loyalty to the North and sympathy with the South. The alleged hero of the book, Samuel Drew, is intentionally made unattractive. Telling the story in the first person he is able, gradually, to bring out the striking qualities of the novel's more dominant people. In the opening chapter, when he is an urchin in his early teens, he wanders disconsolately away from school through woods and over hills until at nightfall he finds himself lying in a place known as "Bloody Hollow," which has for years been invested with all the terrors that are born of negro superstition. Apparitions come, and, frenzied with fear, he dashes blindly through the night until he stumbles through the door of the cabin in which live Cupe and Dinah, and heroine, Susie, and one Hardman, known as the "Corn Bug" on account of his excessive taste for whiskey. From that night, when the negro Cupe goes through strange contortions and conjures up weird and mysterious omens in the dim light of the flickering candle, date almost all of the subsequent situations of the book, for the plot of the story turns on the "signs" and omens perceived by the superstitious negro, and the curious working out of his prophecies, based upon them. If it were valuable for no other reason, this book would be worth while, because it is a record of these superstitions, now almost vanished.

ARTHUR

BARTLETT MAURICE.



Arthur Bartlett Maurice.

building, weaving." Weaving was the trade of many of his Christian people and their neighbours, and it was made the means of relieving many in a very satisfactory way. He says:—"Weaving, though it cost but the labour and trouble involved, gave relief to hundreds of people. Up till June 160 looms were kept constantly at work, but after that the number was very considerably increased. Two large orders which I received—one from the *Christian Herald* Famine Relief Committee, and the other from the District Charitable Relief Committee—enabled us to extend our weaving operations very considerably, and during June, July and August, we had about 300 looms at work. Yarn was then supplied to all weavers who wished to resume their old occupation, irrespective of caste or creed or religion. Over Rs. 40,000 worth of cloth was sold, and about Rs. 10,000 paid in wages. To make the money received from home and also where directly available for the relief of distress, the Presbytery authorised the Rev. H. R. Scott, the Mission Treasurer in this country, to lend Mr. Boyd and me a sum of money not exceeding Rs. 20,000 for carrying on the weaving business. Without any assistance from the Relief Fund weaving was carried on uninterruptedly throughout the year, and the amount borrowed by me, Rs. 7,000, has now all been paid back. Advertisements inserted in the *Indian Standard* and *Bombay Guardian*, two Missionary periodicals, brought in not only orders for cloth from all parts of India—from Bengal, from Oudh, from Central India, from the Central Provinces, from the North West Provinces, from Rajpntana, from the Deccan, from the Madras Presidency, but several subscriptions for our relief work. Weaving is, I think, one of the best forms of relief. It enables those who are weavers to remain at their homes, and properly conducted the only thing it costs is the labour and trouble it involves. It is now proposed to start a weaving school in the Borsad district, where the famine boys, whose parents were weavers, could be taught weaving of a superior kind. A subscription of Rs. 1,000 has been received from the Americo-Indian Relief Committee, the representatives in India of the New York Committee of One Hundred, for this purpose."

Of work among the Bhils Mr. McNeill writes:—

"The year opened with the famine casting its dark shadow over the district and daily becoming an awful, dread reality. The Bhils killed and ate their cattle; there was no fodder to be had, and they could get more for the skin than for the live animal. Then they took the tiles off their houses and sold them for food; then the pillars and beams went, one by one; then the mill and plough. Sad, sad it was to see them grow thinner every day, but they would preserve their independence to the last, and when all had gone preferred to die by the roadside, rather than go to the poor house. After consultation with the Hon. Mr. Lely, C. S. I., we started a refugees' camp which in a short time contained 200 families,—or what remained of the families. Each family had its own little room to sleep and cook in. All who were able went on the work, and received their pay in grain, or in cooked food if they had no one to cook for them. The sick and emaciated were tended till well; and

while most were glad to be able for work again, some wandered off, as soon as they were well enough to get about and pick up a meal here and there, without working for it. That is one of the sad effects of the famine; now many Bhils are not ashamed to beg. Classes for all on our work were held daily, and, though we cannot yet point to direct spiritual results, the months of regular Christian teaching will not be without its fruit in due season. The material results are a good well, giving an abundant supply of sweet water, and a substantial school house."

(To be Continued)

—o—  
THE TANTRIC SANSKRIT BUDDHISTIC  
LITERATURE OF NEPALI.

By REV. K. S. MACDONALD, D.D.

(Continued)

No 816 A. *Gangapati Hridaya*. 10 alokas. Prose.

Mantras for an amulet in praise of Gunapati. The mantras are alleged to have been disclosed to Ananda by Buddha himself. Whoever wears or recites them, or hears them recited, attains whatever he wishes. The mantras are of the usual mystic character common in Tantric works. The most remarkable fact in connection with this little work is the proof it affords of the Buddhists having adopted the adoration of Ganesha, a purely Hindu deity, as well as the Tantric superstition seen in the amulet.

No. B. 23. *Kriya Sangraha-Panjika*. 4,285 slokas, Prose and Verse. Old. A collection of rituals, in its general character the work bears a close relation to the Hindu Tantric digests. It begins with the definitions of a spiritual guide or *guru* and his disciple. Then comes the ceremony for erecting and consecrating a Vihara, which corresponds to the Hindu temple so far. One desirous of erecting a Vihara should proceed to his spiritual guide on an auspicious day and under an auspicious constellation, and, after paying something in the shape of Dakshina (fee), thrice asks his permission to erect a Vihara. From the time of this formal request being made, the spiritual guide should employ himself in such ceremonies as are required previous to the erection, particularly relating to those for producing materials and for removing obstructions, and he should count his beads (using his rosary) 100,000 times, repeating the mystic formula of Chakresa, or of the divinity he usually worships. When the number of repetitions is complete, he should proceed to the examination of a site for the building. A piece of land covered by inauspicious trees is unsuitable for a Vihara. After describing in detail inauspicious sites, the author says that hills and places where there are *chaityas* (resting places), asramas (refuges), penance groves, and temples are pure. Viharas should be erected on these; and so on, it proceeds to describe at great length all about the Vihara, in a room of which an image of Buddha is to be placed. On the right side of the door should be painted the two fierce images of Mahabala and Mahakala,—Mahabala, black, with two hands, one face, and three eyes at once red and circular, his hair brown and raised upwards, his face fierce with protuberant teeth, with tiger skin for clothes and eight serpents for ornaments, touching the right shoulder with the four fingers of the left, and



the left shoulder with those of the right hand. The figure of Mahakala is nearly the same, but made fiercer by a garland of skulls—reminding us of Sakti and the Sakta worship on corpses in cremation grounds.

No. B. 4, *Maha-Sitavati*, 42 slokas, Prose and Verse. A charm for warding off evils likely to result from adverse planets, ferocious animals and venomous insects.

It is said that on one occasion when Buddha was sojourning on the bank of a tank near a cremation ground, his son appeared before him and complained of the sufferings to which he was subjected by adverse planets, ferocious animals, venomous insects and diseases, and prayed for relief. Thereupon Buddha imparted to him a charm which, when heard or recited, or borne on the person as an amulet, was calculated to keep such evils 100,000 miles away from one so protected.

No. B. 4, *Maha-raksha-Mantra-Nusarini*, 108 slokas, Prose and Verse. A charm for keeping off diseases. The goddess represented in the MS. is four-headed and ten-handed and seated on two peacocks. The colour of the goddess is red, but her heads are successively white, red, blue and yellow.

No. B. 4, *Maha-Sahasra-Pramardini*, 718 slokas, Prose and Verse. A collection of Mantras and rituals for overcoming the evils which wicked spirits cause to mankind, such as earthquakes, cyclones, prolonged cloudiness, immersing everything in impermeable gloom, and when men, afflicted by yakshas, laugh hysterically run about, talk wildly, get angry, tremble, knock about, etc. The work also describes different symptoms which manifest themselves when a person is afflicted by particular wicked spirits, and the rituals which should be observed when the great mantra, given by Buddha, is recited, or worn on the person. The mantra was translated into Chinese and is there worn and is said to contain *Dharanis*.

The *Vignette* in the MS. represents a fierce goddess with exposed teeth and blue colour, seated on two crouching men of a yellow colour. The heads are successively white, blue, red and yellow.

No. B. 4, *Maha-Pratisura-Kalpa*, 588 slokas, Old. A charm for destroying sin, disease and all difficulties. After the illustrations come the rituals for consecrating the charm for putting it on, and then the praises thereof. The *vignette* on the first page represents a goddess with four heads and eight hands, seated on two lions. The body of the goddess and that of the lions are white, but the heads of the goddess are successively green, white, red and yellow.

No. B. 4, *Mahakala Tantra*, 400 slokas, Prose, Old. A treatise on mystic rites. *Contents*:—Origin of the word, Mahakala; fire altars; Mantras for two handed divinities; Mantras for killing, dementing, stupefying, and subjugating persons; rules for the lustration called Vajrabhisheka; rules for bathing images of gods; praise of the mantra of Devi; rules for worshipping Mahakala; adoration of particular Devis, for the attainment of special objects; persons who have attained perfection in the above forms of worship; attainment of transcendental

powers by rites performed on corpses; rites for winning others' affection; rites for causing obstruction in others' affairs; rites for causing stupefaction; rites for causing death; rites for preventing rain; rites for pacifying Saturn when irate; rites for removing all disturbances; rites for managing kingdoms.

There is a Hindu Tantra of this name, and its contents are closely similar; but it is a distinct work.

No. B. 4, *Maha-mayuri*, 1036 slokas. A collection of Mantras for neutralizing the effects of snake poison. Ananda reported to Buddha, that a disciple had been bitten by a black serpent and was at the point of death. Buddha, therefore, revealed this mantra which is full of repetitions and of unintelligible words. The tantra derives its name from its origin being traced to a so called king of peacocks who dwelt on the southern scarp of the Himalaya. Peacocks are well known as destroyers of small snakes.

No. B. 4, *Marichi-nama Dharani*, 50 slokas, Prose. A charm for self preservation imparted by Buddha, saying "There is a goddess who travels before the sun and the moon; she is invisible, indestructible, incomprehensible, intractible, unblamable, and unassailable by weapons. Her name is Marichi (darkness destroyer). Whoever hears her name becomes possessed of her qualities, and this is her mantra." In this work we find an attempt made to render Usha or the Dawn of the Hindus subservient to Buddhist worship.

No. B. 39, *Paramarthanama-Sangiti*, A hymn in praise of Buddha, each letter of the Alphabet forming a distinct epithet, and implying an attribute of Buddha. This style of stringing together epithets to form names is common both to the Hindus and the Buddhists and is not unknown to the Arabs. Eight other hymns are attached.

No. B. 4, *Parnasavarinama-Dharani*, 12 slokas, Prose. A charm bearing the goddess' name, or that of a she-demon, who is said to dress herself in leaves. It is full of mystic and cabalistic terms, and is believed, if worn on the person, to protect one from all evils and accidents.

No. A. 12, *Puja-Paddhati*, 5,800 slokas, Prose. A collection of manuals for the performance of Puja to different divinities; upwards of 30 in number are named. These are all more or less known in the Hindu Tantras, and the work is more of a Tantric ritualistic character than that of a Buddhist manual.

No. B. 46, *Pratyangira-kalpa*, 200 slokas, Prose. A collection of mantras, said to have issued forth from between the eye-brows of Buddha. The merit of wearing them, reciting them, or hearing them recited is dwelt on. The mantras are of the type of the mystic vija-mantras of the Hindus.

*Sragdhara-stotra*: 120 slokas. A hymn in praise of Arya Tara. The goddess appears to hold the same position among the Buddhists as she does among the Hindus.

No. B. 33, *Tarashtottarasuta nama stotra*, 70 slokas, 108 epithets in praise of a goddess Ekajata Arya Tara, or simply Tara, who is the counter-part of the Hindu goddess of the same name. The hymn is intended to be worn

as an amulet to avert evils proceeding from thieves, war, fire, lions, water, elephants, tigers, noxious animals generally, and other causes. It is obviously an imitation of Hindu hymns of the kind of which there are a great many extant. The Hindus usually prefer 108 to 100 epithets. The Muhammadans have also several hymns of the same kind. They call them in Arabic, "The most comely names of God." The number of epithets employed by them is 33, or 99, or 990 according to the number of beads in their rosary. The usual number is 99.

No. B. 22. *Guhya, Samuḡha*. In Sanskrit prose and Gatha verse 1,100 slokas. A ritualistic work belonging to the class Tantra, and treating of various esoteric rites and Mantras, dwelling largely on the peculiar marks that are characteristic of the body of a Buddha and on various forms of meditation. It is in 18 chapters, or *Patalas*.

As a Tantric composition of the esoteric kind, it has all the characteristics of the worst specimens of Sakta works of that type. The professed object, in either case, is devotion of the highest kind, absolute and unconditional, at the sacrifice of all worldly attachments, wishes and aspirations; but, in working it out, theories are indulged in and practices enjoined which are at once the most revolting and horrible that human depravity could think of, and compared to which the worst specimens of Holiwell Street literature of the last century would appear absolutely pure. A shroud of mystery alone serves to prevent their true characters being seen; but, divested of it, works of the description would deserve to be burnt by the common hangman. Looking at them philosophically, the great wonder is that even a system of religion, so pure and so lofty in its aspirations as Buddhism, could be made to ally itself with such pestilent dogmas and practices. *Contents*: 1. *Samadhi* or meditation appropriate for the higher order of the Buddhists. 2. Directions as to the mode in which Buddha is to be reflected on. 3—4. Various kinds of diagrams and mystical figures necessary to be drawn when engaged in the worship of Buddha. 5. Characteristics and qualifications necessary for a neophyte to undertake certain forms of secret worship; and among the practices enjoined which promote the attainment of perfection, debauchery of the most bestial character, not even excepting mothers, sisters and daughters, is reckoned as most essential. These are followed by an account of how during the height of meditation in the case of perfect devotees, the crown of their heads bursts open and rays of light issue therefrom. Certain prayers to be addressed to Bhagavan are also given. 6. Secret mantras, like the vija-mantras of the Tantras; meditation of mystic diagrams; and training necessary for such meditation; the most appropriate for devotees while engaged in this worship is the flesh of elephants, horses and dogs, to the exclusion of rice. 7. Means of attaining perfection—not austerity, privations, and painful rigorous observances,—but the enjoyment of all the pleasures of the world, and that in a way as regards many of them which are simply revolting. 8. A hymn in praise of Bhagavan and the conclusion of the aforesaid ritual. 9. Ritual of the worship of vijradhara, with the diagrams, forms of meditation, and secret mantras necessary. 10. A dialogue, explanatory of details of adoration with a secret mantra, granting the highest transcendental powers. 11,

explanation of the mystery of the sacred syllables *om*, *ah*, *hum* and the uses thereof. 12. Instructions as to the rituals to be observed in performing particular kinds of meditations and the rewards derivable therefrom. All castes and classes are declared to be fit for the performance of such meditations, provided they follow the rules. 13. Subject continued, and *japa* or silent recitations of mantras of various kinds enjoined. These recitations may be accomplished by the body, by speech, by the mind, by the passions, and by other means. 15. This *patala* or chapter as Dr. Mitra remarks, "is particularly disgusting in its details, as it describes the adoration of Buddha through damsels of 12 years of age, daughters of Chandalas, dancing women, and other low castes, and by observances of rituals of the most revolting kind. Daily intercourse with daughters of the Chandala caste in out of the way places is deemed an essential of the highest importance, and particular stress is laid on their personal charms. A variety of mantras is given for the purpose of these adorations, and also incantations and charms for curing diseases, for causing hallucination or death, for acquiring superhuman powers, and for other purposes. The mantras are of the usual type formed of the mystic syllables, *om*, *hum*, *hah*, *ah*, &c. One of these mantras include 23 such syllables. 16. Exclusively ritualistic—directions for various kinds of secret worship and the most appropriate diagrams, mantras, homas, and offerings of various kinds required for them; the burnt offerings include, among other things, ordure, flesh, oil, &c., with ceremonials in the highest degree mystical. 17—18. As mystical and revolting as chap. 16, but not so entirely ritualistic. They include dialogues, in which the esoteric doctrines of the faith are discussed at length, and various duties, disciplines, forms, observances, rituals and practices are inculcated. All the ritualistic forms of *dhyana*, *dharana*, *multra*, *nyasa*, *sadhana*, &c., of reflection, meditation, gesticulation, regulation of the breath, and the other manifestations of mummery which characterize the Tantric cult of the Hindus are all faithfully reproduced, and interspersed with hymns, prayers, hallicujahs, etc. Some of these are in themselves of perfectly unexceptionable character. Others, absurd, unmeaning, or stupid as they are, are not in themselves such as to be particularly objectionable. But they are sometimes disfigured by injunctions which are highly repulsive. Not satisfied with the order given in last chapter to make offering of excrementitious matter on the home fire, the author goes the length of recommending such substance as human food, denouncing all repugnance to such articles as sinful, and enjoining that no food or drink should be taken by a worshipper which has not been mixed with ordure, or urine, or flesh meat of some kind. "Such injunctions would doubtless, be best treated as the ravings of mad men," says Dr. Mitra. "Seeing however that the work in which they occur is reckoned to be the Sacred Scriptures of millions of intelligent human beings, and their counter parts exist in almost the same words in Hindu Tantras which are held equally sacred by men who are by no means wanting in intellectual faculties of a high order, we can only deplore the weakness of human understanding which yields to such delusion in the name of religion, and the villainy of the priesthood which so

successfully inculcates them. No wonder it was long kept away from Mr. Hodgson, on the allegation that it was not available in Nipal, though he at last got it." *Essays* p. 49.

No. B. *Vajravitarana* etc. 25 slokas. Prose. A charm which on being worn in an amulet, or frequently recited, insures robust health. It was imparted by Buddha when he was dwelling in a thunderbolt.

Nos. B. 5 and B. 65, *Dharanis*. No. B. 5 has already been noticed under the heading *Dharani Mantra Sangraha*, but the description given does not convey a full idea of its contents. It comprises 39 *dharanis*, designed for averting various evils, or securing certain desiderated blessings. B. 65 contains 12, some of which are included in B. 5. From the illustrations of *dharanis* given in the preceding paragraphs, the nature of *dharanis* and the unintelligible jargon in which they have been written have already been made clear, and nothing further need be said of them here. All of them have been attributed to Buddha himself, who declares that he had got them from previous Buddhas, or designed them himself by his miraculous power. Each *dharani* is preceded by a brief account of the circumstances which led to its being promulgated, and followed by an enumeration of the benefits to be derived by wearing them enclosed in amulets or hearing them frequently repeated. No. B. 5 comprises 39 *dharanis*; and No. B. 65, only 12; the 13th being 108 names of Tara.

All these 23 MSS. may be seen at the Library of the Asiatic Society of Bengal, Calcutta, where Dr. Mitra examined them. They correspond to much in Hindu Tantric literature, the *Om's*, *Gayatris* and the Tantric syllabifications. The *Edinburgh Review* to which we have already referred, says that there are volumes of which one can truly remark that "countless pages of these volumes are filled with endless strings of syllables to be uttered on these and other occasions. They are nearly all entirely meaningless, especially the Sanscrit ejaculations, winding up each series. Men acquire fame by inventing fresh combinations of the magic words which are really the famous *dharanis* of Sanscrit philosophy. Perfect accuracy is required in repeating whole pages of the syllable incantations, and particularly correct pronunciation of the Sanscrit gibberish, concerning which the treatises lay down rules." A few notes have been given above of these Tantric *dharanis*. In Dr. Mitra's 'Notices' summaries of which are given above, as a matter of course the monotonous repetitions, the unintelligible nonsense, the obscenities, gibberish and mummeries, page after page of which he had to wade through, are not reproduced by him. It would not pay for him nor for us to do that.

From Risley's *Gazetteer of Sikhim* I extract a paragraph or two as to Tantricism in that country. The writer of the paper on "Lamaism in Sikhim" is Dr. L. A. Waddell, who lived among the Buddhists as one of themselves and has written largely upon them:—"Like Hinduism" says Dr. W. "Buddhism admitted within its pale the gods and goddesses of the new nations it sought to convert. *Mysticism* reached its fullest expression in the *Tantric* doctrines (a mixture of Siva worship and magic) which spread throughout India about the 6th and 7th century of our era, affecting alike Buddhism and Hinduism. Arya Asanga a Buddhist

monk of Peshawar, who lived about 300 A.D. is supposed to have introduced Tantricism into Buddhism. The Tantriks teach yogism and incantations addressed mostly to female energies (goddesses) by which men may gain miraculous powers which may be used for purely selfish and secular objects. Just as they assigned female 'energies'—the Hindu *Saktis* or Divine Mothers—as companions to most of the gods, wives were allotted to many of the Buddhas and Bodhisattvas. Northern Buddhism had almost reached this impure stage when it was introduced into Tibet about the middle of the 7th century A. D. Hiuen Tsiang states that the Mahayana school (of Buddhism) then predominated in India, and Tantrik and mystic doctrines were appearing." Dr. Waddell defines Lamaism as "a mixture of Buddhism, with a preponderating amount of mythology, mysticism and magic."

#### MISSIONARY CONFERENCE, COONOOR.

A Missionary Conference under the auspices of the South India Missionary Association took place at Coonoor Monday and Tuesday May 20 and 21, the meetings being held, through the kindness of the Chaplain, in the Parish School room, no fewer than 100 Missionary workers representing 12 different Societies were in attendance. The Conference opened at noon on Tuesday with Rev. David Reid, M. A., of Calcutta in the chair. After the reading of Scriptures and prayer, the chairman made a few remarks expressing the great pleasure he experienced in meeting so many Missionary workers in South India; and then called up the Rev. J. West of Karur to open the discussion on the subject—"Responsibilities which may now be safely placed on the Native Church." Mr. West in a carefully prepared paper presented a very judicious answer to the question proposed, advising the missionary to stand aside wherever possible, and leave the management of the church to the natives. The speaker held that in the older missions most of the temporalities of the church could now be entrusted to the native members, including the support of the Pastor and the local expenses, and that the Sunday school and young People's Societies could also be generally left to them to conduct;

In the matter of reception of members, and discipline, it would be advisable, he thought, for the Missionary to remain the chairman of the church courts in order to counsel, control and direct. The paper revealed progressive spirit coupled with a wise conservatism, and was kindly received by the Conference. In the discussion which followed, Messrs Wyckoff, Chandler, Henricks, W. J. Chamberlain and J. W. Scudder took part, and all the speakers took a hopeful view of the condition of the native church, showing that most encouraging progress was being made. Responsibility was being laid, it was thought, on the Indian Church, as fast as would ensure its healthy growth. In many churches entire self-support had been attained, and all the missions are making encouraging advance toward it. At 1.30 p. m. the conference took up the subject of "*Work among Young People*," and listened to an interesting address from Rev. F. H. Hatch, M. A., who has recently arrived from America as General Secretary of Christian Endeavor for India, Burma and Ceylon. Rev. L. B. Chamberlain as convener of the committee of the South India Missionary Conference on *Improvement of Scripture Instruction in Mission Schools*, explained the

in the world, with nothing to break the solid monotony of type except here and there a map. No interesting pictures—no bright sub-headings and no emphasis on anything. When the reader gets weary of horizontal type, he can refresh his eyes with perpendicular lines of figures. And to think that these dull pages (some of which are almost entirely taken up with names and abbreviations) represent the labours of godly men and women whose stories, differently told, are sufficient to entrance and edify thousands! But the original Reports are sent through this one and that one until they become like compressed medical foods, good for nutriment, but extremely uninteresting, as dishes. Can we imagine a great European or American mercantile firm sending out a catalogue utterly devoid of illustration or spirited utterance? It is easy to complain that the people have not danced when we piped, but then what was our music like and in what condition our instrument?"

"And may I once more, without giving offence, put in a plea for good printing in all our missionary literature? I read lately that a bill had been introduced in some American legislature to make it illegal in the interests of the national eyesight, to print with type below a certain size. But small type does not do nearly so much harm as bad printing, and bad printing is more often due to bad workmanship than bad type, and bad workmanship is more likely to be the result of carelessness than of ignorance or incompetence. There is an old story of a compositor in India who carried away from the press an impression of a University examination paper upon the seats of his trousers. One is sometimes tempted to believe that in some printing establishments sitting on the forms is a regular part of the process, the printing is so blurred and irregular. When so much of the happiness in life,—especially when your wife is at home,—depends upon reading, and when comfort in reading depends so much on the printer, that individual should ever remember how much power, for weal or woe, is invested in him and use it as one who, with the rest of us, will one day be called upon to give an account.

The Indian Parnassus seems to be situated somewhere in the neighbourhood of Malabar Hill, Bombay, at any rate seems to produce more poets, or to be more conducive to the exercise of their gift, than any other part of India. The writer has a few friends who write poetry, but they are found as isolated units in widely scattered spots of both hemispheres, except in Bombay, where they are conglomerate. Two of them have printed a dainty volume for private circulation, with the title verses, by N. & R. M. I do not suppose it is right to give their names when they themselves have withheld them, but poets are not so common among us that those who are interested in the matter will have much difficulty in identifying the individuals from their initials. Several of the poems originally appeared in the *Standard*, I think, and others which appeared elsewhere have been reproduced in these columns, but the following, as far as I recollect, does not belong to either of these classes. The title is *The Well at Bethlehem* :—

Oh for a cup of water from the well  
Of Bethlehem that lies without the gate!  
The red dust rolls above me, and the swell  
Of fight grows fiercer as the day grows late;  
The day declineth to the set of sun,  
Nor is the victory won.

I see the water trickle to the pool  
O'er which in happy revivie I've hung,  
I touch the mossy walls, dark, green and cool,  
I hear the songs that Bethlehem's maidens sung  
Than grapes of Eschol clustering sweeter far  
The dreams of boyhood are.

Ah, my three mighty men of rock and fire,  
Whose blades have rung all day on helm and shield,  
Now, loyal to a sigh of mere desire  
Ye cleave a purple path across the field;  
Your duty paid full measure pressed, and lo,  
Love makes it overflow.

Nay, God forbid it that my lip should touch  
This limpid cup that is the blood of men  
Who jeopardied their lives, nor thought it much  
To die because they loved me, All the gain  
Of bleeding love I pour upon the sword,  
An offering to the Lord,

J.M.M.

#### ON CHOOSING A CAREER.

If you are, as we say, nervous, do not become a surgeon, writes Dr. T. De Witt Talmage in the January issue of *Success*. If you are cowardly, do not become an engineer. If you are hoping for a large and permanent income, do not seek a governmental position. If you are naturally quick-tempered, do not become a minister of the Gospel; for, while any one is disadvantaged by an ungovernable disposition, there is hardly any one else who acts such an incongruous part as a mad minister. Can you make a fine sketch of a ship, or rock, or house, or face? Be an artist. Do you find yourself humming cadences, and do the treble clef and the musical bars drop from your pen easily, and can you make a tune that charms those who hear it? Be a musician. Are you born with a fondness for argument? Be an attorney. Are you naturally a good nurse, and especially interested in the relief of pain? Be a physician. Are you interested in all questions of traffic, and in bargaining; are you apt to be successful on a large or small scale? Be a merchant. Do you prefer country life, and do you like the plow, and do you hear music in the rustle of a harvest field? Be a farmer. Are you fond of machinery, and are turning wheels to you a fascination, and can you follow with absorbing interest a new kind of threshing machine hour after hour? Be a mechanic. If you enjoy analyzing the natural elements, and a laboratory could entertain you all day and all night, be a chemist. If you are inquisitive about other worlds, and interested in all instruments that would bring them nearer for inspection, be an astronomer. If the grass under your feet and the foliage over your head, and the flowers which shake their incense on the summer air are to you the belles lettres of the field, be a botanist.

## CHILDREN'S HOUR.

## THORNY WAYS.

My feet were torn upon the thorny ways,  
Ways of disdain

The while I scorned my fellowmen and deemed myself  
Above life's pain.

My feet were torn upon the thorny ways,

Places of pride [blew and none  
God knows how lone those heights where cold winds  
Stood by my side.

My feet were torn upon the thorny ways,

Ways of delight [Lethan wave  
Arched woodlands, blossoming flowerlands, vales of  
That flow by night.

My feet were torn upon the thorny ways,

Yet still I climbed [of fame  
For my own brow with my own hands those wreaths  
I longed to bind.

My feet were torn upon the thorny ways,

And far below [called  
Soft voices called, sweet lingering childhood's voices  
From Home, I know.

My feet were torn upon the thorny ways,

That path to hell [withered and  
Skies flashed, earth rocked, my gathered blossoms  
The darkness fell.

O God, so lonely, on those thorny ways!

My bubble crushed, [soul  
Where art Thou? Thou, the Helper, Saviour, lift my  
Out of the dust.

With feet all torn upon those thorny ways,

My Saviour stood  
Divinest pity in His eyes, His Hands outstretched  
The Shepherd Good.

"Oh weary soul, wilt listen now to Me?"

I've sought thee far,"  
He said and from His Brow a radiance fell as of  
The evening star.

No more I walk upon the thorny ways,

That once I trod,  
Knowing that my Redeemer lives, I joyous fare  
Home to my God

## AN UNSELFISH SNAIL.

A naturalist once tried to keep two snails in a little garden, where there was not much for them to eat. One snail was strong and, for a snail, quite active. This one soon got over the wall into the next garden, where there was plenty of food for him of the sort he liked. The naturalist thought that he had deserted his companion, who was a sickly snail. But no! Next day the snail came back, over the garden wall, and evidently explained to his friend how much better it was on the other side, for by and by both snails started together, and soon both disappeared over the wall.

## SUCCESSION OF ENGLISH RULERS.

As a help to the memory of students of English history this old rhyme is as excellent as it is quaint. The order of succession was from the time of the Norman conquest, which was consummated by the battle of Hastings, October 14th, 1066. William the Conqueror was crowned December 25th, 1066.

First, William the Norman,  
Then William his son;  
Henry, Stephen and Henry,  
Then Richard and John.

Next Henry the Third,  
Edwards, one, two and three,  
And again, after Richard,  
Three Henrys we see.

Two Edwards, Third Richard,  
If rightly I guess;  
Two Henrys, Sixth Edward,  
Queen Mary, Queen Bess.

Next Jamie, the Scotsman,  
And Charles, whom they slew;  
Yet received after Cromwell  
Another Charles, too.

Next James the Second  
Ascended the throne,  
And good William and Mary  
Together came on;

Till Anne, George Four,  
And Fourth William, all past,  
God sent us Victoria\*  
May she long be the last!

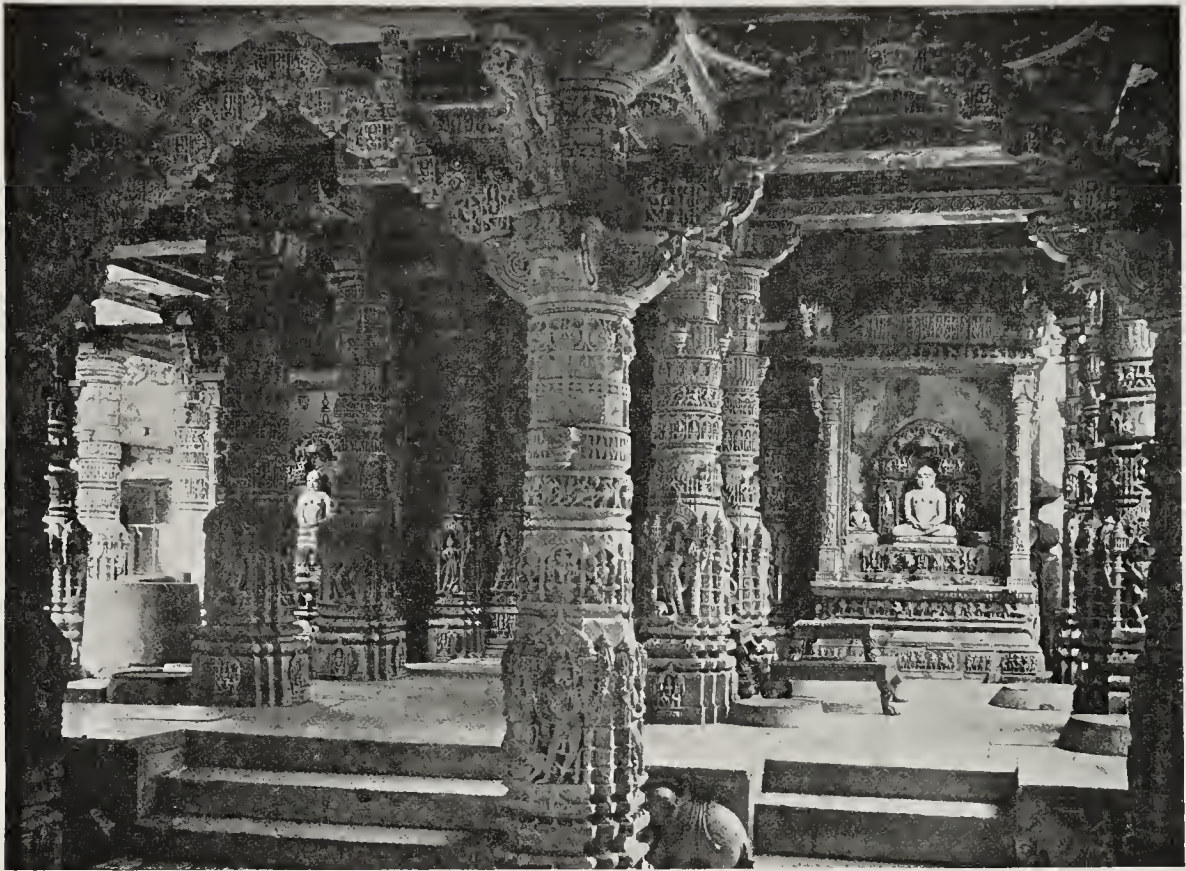
## \*QUEEN VICTORIA,

of the House of Hanover, was born at Kensington Palace, London, May 24th, 1819. She was the only child of Edward, Duke of Kent, and granddaughter of George III. She was proclaimed Queen, June 21st, 1837, and crowned June 28th, 1838. She reigned 63 years, 7 months and 1 day, and died January 22nd, 1901. She was succeeded, January 23rd, 1901, by Albert Edward, Prince of Wales, who will be known as Edward VI.

—O—  
"BISH" WAS GOOD ENOUGH.

Few who witness the dignity with which Bishop Potter, of New York, performs his ministerial duties would imagine that he has a keen sense of humor, which never deserts him for a moment.

"I was at first amused, but finally oppressed, by the frequency with which I was addressed as 'My Lord' while I was in England," said the Bishop Potter, shortly after his return from his latest trip abroad. "When one has lived for years in America without any special title in ordinary conversation, it is not easy to become accustomed to being hailed as 'My Lord' whenever any service is rendered. But from the recurrence of the title, which was still offered to me at frequent intervals during the voyage home, I was cheerfully delivered by the first American I met on my way ashore. He was an old vestryman of mine and I met him on the gangway as he was rushing up to welcome his wife and his daughters. He grabbed my hand in instant and exclaimed: 'Hello, Bish! How are you?'"



Interior of Hindoo Temple at Mt. Aboo.

# India: Its People and Its Religions.\*

By the Rt. Rev. Henry Codman Potter, D.D.

(Concluded.)

I NEED not pursue these illustrations further. It is enough to say that every one who cares to do so in a painstaking and candid spirit will be continually surprised to find how widespread in Christian lands, and in minds that we are wont to call intelligent and sufficiently educated, has been the misapprehension which has prevailed as to customs and beliefs among peoples of alien race and faith.

Do we ask, now, how this misapprehension has come about? I answer that it has had a three-fold cause: in ignorance; in a not altogether unamiable passion for exaggeration; and most of all, I am persuaded, in a constitutional incapacity on the part of the Western to understand the processes of the Eastern mind.

Ignorance, pure and simple, has been a potent factor in our misapprehensions about Oriental foreigners. Those who have lived longest among them will tell you of that secretive, if not furtive, habit of mind and of speech which so widely prevails in the East; by which we, with our all but hopeless Western literalism, are so easily misled, and which offers, I may add, so strong a temptation to one with an often merely playful impulse to amuse himself at the expense of another's credulity. There is a legend lingering still, I think, at the Capital of the Republic, that a British traveller, on asking a native whose was the ghastly statue of Washington which will be remembered as sitting very inadequately clad in the neighborhood of the Patent Office, was told that it was a statue of "Sitting Bull," and that the stranger promptly entered the fact in his note-book. It would be interesting to know how much of our knowledge, *e.g.*, of China, for the last two hundred years, was derived in the same way, and of the same accuracy. The Abbe Huc's "Travels" have been considered a mine of authentic information; and yet, nothing is more evident to one who reads them than the extreme difficulty which this accomplished scholar found, anywhere, in obtaining trustworthy information. Suspicion and distrust of the foreigner are instincts to which even we ourselves are liable; but we cannot possibly

measure their force in minds whose every tradition has trained them to abhor all foreigners, and who have seen in the curiosity of the alien only a menace or a sneer.

And then, next to ignorance in the Western observer of Eastern peoples, has been the inevitable tendency to exaggeration. The huge inductions from small groups of facts, the hasty generalizations upon the basis of a chance incident; the desire for dramatic effect in literature or in missionary addresses; the cheerful willingness to believe the worst and not the best of one whom we call indeed our brother or our sister, but whom by no possibility we could be induced to treat as such; the knowledge that if one comes back from a foreign land without a traveller's tale, painted in strong colors and of tragic proportions, he is not quite fulfilling the expectations of the home public; all this, together with the further fact that books and discourses about foreigners are not criticised, as they should be, *by* foreigners, has made it easy for the modern peripatetic philosopher to create a monster in literary portraiture, and then persuade us to accept it as a photograph!

And then, finally, there has been a great deal that has been brought to the West from the East which is the product of that absolute incapacity, on the part of the Western, to understand Eastern mental processes. The East thinks pictorially; the West literally and logically. The East abhors a strict construction of language; the West lusts after it with a strange and stupid opacity as to all the traditions of the language which it interprets. The East continually employs indirectness, without a thought of deliberate untruthfulness. The West forever construes them as if they could have no other motive than to deceive. Under such circumstances the wonder is, not that the West and the East have so often misunderstood one another, but rather that they have understood one another at all. "How far is it to the next town?" you ask the inn-keeper, from whom you have hired your conveyance in China; and he tells you that it is fifteen miles. You hire your carriage at so much a mile, and then, when, having made your visit to the neighboring town, you return to your starting point, you find that the inn-keeper has charged for a journey of fifteen miles going, and twenty-five miles returning! And

\* An article growing out of the experiences of Bishop Potter on his recent journey in the Far East.



INTERIOR OF ELPHANTA CAVES NEAR BOMBAY.

The earliest places mentioned in history for the observance of religious services.

then you call him a liar, a thief and a swindler, until he calls your attention to the fact that your journey going was *down hill* all the way, and took two hours, and returning, *up hill* all the way, and took four, and that he is justly entitled to be paid for the time of horses and servants and the extra wear and tear to both of a heavy grade all the way home. In a word, all the *equity* is on his side, and you have simply misunderstood him! It is a homely parable, but it is pertinent, in our dealings with Oriental peoples from the beginning to the end.

And yet, when it has all been said, the glorious fact still remains that our Western civilization, literature, and most of all religion, have something to give to the peoples that have them not, of incomparable value and potency. One cannot but feel sometimes as if what Dr. Horace Bushnell called the "out-populating power" of the Christian stock were one of its divinest notes. Said a distinguished Chinese professor in the Imperial University of Pekin to an eminent American missionary\*: "Why should we not send missionaries to your country?" The missionary replied: "By all means; send them, and make the experiment." "But would your people receive them?" he asked. "Certainly," was the answer; "and their message would be heard and weighed." Do you suppose this accomplished Chinese scholar set about such a work? No. He was proud of his race and his religion; but he did not believe in the latter ardently enough to make the smallest effort to

\* Dr. W. A. P. Marlin, President of the Imperial Tungwen College, Pekin. See "The World's Parliament of Religions," Vol. II., p. 1,139.

mirth and derision with which, a few years ago, it was announced that the Mohammedans were preparing to send missionaries and establish a Mohammedan mission in the city of New York. We were so superior in our Occidental virtue that the whole thing seemed a huge joke. And yet, thus far, Christianity has utterly failed to control the vice of drunkenness. The great cities of this land are dominated, not by their churches or their universities, but by their saloons; and Christian lands, wherever they are to be found are dotted,\* as a Christian scholar has said, "with poorhouses, asylums, jails, penitentiaries, reformatories, built to deal with evils, nine-tenths of which are said to be caused directly or indirectly by the drink habit, which Christendom fails to control and is powerless to uproot. But Mohammedanism in Oriental lands does control it. Said Isaac Taylor, after declaring that

\* Dr. E. R. Sunderland, *Ibid.*, Vol. I., p. 630.



VIEW OF ELPHANTA CAVES NEAR BOMBAY.

propagate it. He was a Confucianist, and believed in some over-ruling power which he called "Strength" or "Tien"; and he had some notion of a life to come, as evidenced by his worship of his ancestors, but between him and that passion for souls, on fire with love for whom a Divine Redeemer died, such as sent Mills and his heroic companions forth to die for God, there was a great gulf, to pagan mind and heart immeasurable and impossible.

And so, we of this twentieth century and this Christian Republic see our calling. In all those new and largely untrodden realms whose portals are opening to us to-day, there is much to deplore, but much, let us not forget it, to respect. Some of us here can recall the smile of mingled

"Mohammedanism stands in fierce opposition to gambling and makes a gambler's testimony invalid in law," "Islam is the most powerful total abstinence association in the world."

And so, I repeat, we may see our calling. Goethe declared long ago that "he who knows but one language knows none"—I commend the maxim to those zealous gentlemen who are kicking the classics out of our colleges and substituting for them courses of botany and civil engineering—and Max Muller applied the same maxim to religion. Heirs of a great faith, it belongs to us to learn from it so much at least of the law of the

in dealing with the subject. At the same time, in many of the States, especially in New England, there is an inheritance of settled opinion, not to say prejudice, which cannot be ignored or depreciated, and, though points at issue have been so far adjusted as to give an appearance of unanimity, there are many signs of unrest and discontent, and it appears evident that this *modus vivendi* is not regarded as a satisfactory settlement. The reading of the Bible without note or comment, as in New York and elsewhere, is objectionable to the secular party and fails to conciliate the friends of religion, while the "godless" education in Illinois and other parts of the West has merely produced a hollow peace which may at any moment be broken by a call to arms.

objectionable to the secular party and fails to conciliate the friends of religion, while the "godless" education in Illinois and other parts of the West has merely produced a hollow peace which may at any moment be broken by a call to arms.



A MOHAMMEDAN MOSQUE AT LUCKNOW.

brotherhood of humanity as shall enable us to treat other faiths, other philosophies, other manners than our own with courteous consideration. And then, charged with great treasures, beckoned forward by great examples, humbled and instructed by past blunders and failures, to turn to the new and larger tasks that are before us with a high hope and a great patience!

### Relation of the Public School to Religion, Ethics and Citizenship.

Religion and politics being the two prime factors in our community life, it is not surprising that their influence should be reflected in the common school, which is now more than ever a social microcosm. So far as the latter is concerned, it may be hoped that the time is not far distant when, by general consent, the school will, like the flag, stand apart from and above the dust and turmoil of political controversy; but such a result can hardly be anticipated in the case of religion. Nor is it desirable that it should be so. For, while the influence of politics, even at the best, is superficial and evanescent, religious and ethical principles lie at the root of our whole civilization and constitute the warp and woof of national life. Hence it becomes a question of vital importance what attitude the school shall assume in this matter, and in what manner it shall give effect to the views of the district of which it is the educational centre.

In England, where, from the necessities of the situation, a dual system of Board and so-called "Voluntary" schools has been established, the belief of almost every denomination is represented in the religious instruction which these schools afford; but in this country no such necessity has been laid upon the people, and hence they are practically unfettered



CARVED WINDOWS AT AHMEDBAD.



Such being the position of affairs, it is for us to consider what steps can be taken toward the solution of the problem, which sooner or later may have to be faced.

It may be alleged, as indeed it often is, that the matter has now been settled once for all, that nothing must be allowed to interfere with the most cherished of American possessions, and that the school, like the ark of the covenant, must be "above the reach of sacrilegious hands"; but a *non possumus* of this kind will avail little when the stress of battle comes, and it is wiser, therefore, to be prepared with a policy which may, perhaps, offer some promise of stability. At present, no doubt, a radical change is well-nigh impossible, but an opportune moment seems now to present itself for bringing the question before the public mind. The need of ethical instruction is beginning to be felt, and such teaching has even been recommended by the late superintendent of Chicago schools. Here, then, is a foundation which may form the basis of a permanent compromise similar to that arrived at in England.

It cannot, indeed, be maintained that the system there adopted is by any means a perfect one, or free from inconsistencies; but the fact remains that in spite of its inherent difficulties the problem *solvitur ambulando*—a solution which should commend itself to the practical instincts of the American people. The question of the amount and character of the religious or ethical instruction would, of course, be left in the hands of the school board as representing the locality, and no violence would be done to the feelings of secularists, since they would have the right to withdraw their children from this part of the curriculum.

There would also be a further safeguard if, as in England, no board were permitted to prescribe the teaching of any definite religious creed or formula. All this may, perhaps, appear visionary under existing conditions, but the "capturing" of the schools by some powerful religious body is not beyond the range of possibility, and, in any case, "to be forewarned is to be forearmed." Meanwhile, it is highly desirable that the question

should be dealt with so far as present circumstances permit, and a beginning might be made by the introduction of simple ethical teaching, given in an informal manner and based upon every-day school experience. Thus the "street influence" of the teacher would gradually be increased, and the scholars would come to realize that the prestige of a school does not depend upon athletic pre-eminence, but on the moral tone and personal character of its members. To create such an *esprit de corps* would, doubtless, be a work of time, but in this, as in every other movement, it is the *priemier pas qui compte*, and success may be regarded as assured when once the ethical principle, as embodied in precept and still more in the teacher's life, has been definitely accepted as part and parcel of school education. This would also give concreteness to the idea of citizenship as connected with school life and free it from the air of unreality with which it is at present invested. The glories of the flag and of American institutions would assume a new aspect if actual examples of good and bad government were frankly discussed and if the actors were judged by a high moral code instead of, as at present, by the varying standards of a shifty political creed. What is needed, in fact, is definite ethical teaching, which would place its ban on what is ignoble in the world of politics and create such a spirit among our future citizens as would render it easy to be virtuous and difficult to be mean or fraudulent.

The "little leaven" of school days would soon leaven the whole social lump, politics would become an honorable

profession instead of a trade, and the number of Peter Sterlings would be largely increased. Such a crusade requires courage, but teachers have never shown themselves lacking in this quality, and the introduction of ethics in a practical form would relieve the schools from the charge of being exclusively "intellectual" and would pave the way for a liberal and comprehensive system of moral and religious instruction.

The divorce of culture and religion in France has certainly not been productive of such results as would encourage us to imitate her example, and it is earnestly to be hoped that every State of the Union will ere long combine with England and Germany in a triple "bund," under which all children of our common race would receive a complete and well-balanced education of body, soul, and spirit.

A. E. B.

Albany College, Oregon.



PARSEE FAMILY.



TOWERS OF SILENCE.

The Parsees are Persian Jews who were driven out of Persia and settled largely in Bombay. They are followers of Zoroaster or Fire-worshippers. Their great peculiarity is the way they dispose of their dead, which they do by placing the body on top of the Towers of Silence, where it is devoured by vultures.



Exterior of Mohammedan Temple at Ahmedabad



HINDOO TEMPLE OF WELL OF KNOWLEDGE AT BENARES.

which define the place of woman in the economy of East Indian life:

MANU.

Where women are honored, there the Devas (gods) are pleased; but where they are dishonored, no sacred rite yields rewards. III., 56.

Where female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers. III., 57.

In like manner, care must be taken of barren women, of those who have no sons, of those whose family is extinct, of wives and widows faithful to their lords, and of women afflicted with diseases. VIII., 29.

In order to protect women and Brahmins, he who kills in the cause of right, commits no sin. VIII., 349.

One's daughter is the highest object of tenderness; hence if one is offended by her, he must hear it without resentment. IV., 185.

A maternal aunt, the wife of a maternal uncle, a mother-in-law, and a paternal aunt, must be honored like the wife of

one's spiritual teacher; they are equal to the wife of one's spiritual teacher. II., 131.

(In India the wife of a spiritual teacher is regarded as a living goddess.)

Toward the sister of one's father and of one's mother and toward one's elder sister, one must behave as toward one's mother; but the mother is more venerable than they. II., 133.

But the teacher is ten times more venerable than the sub-teacher, the father a hundred times more than the teacher, but the mother a thousand times more than the father. II., 145.

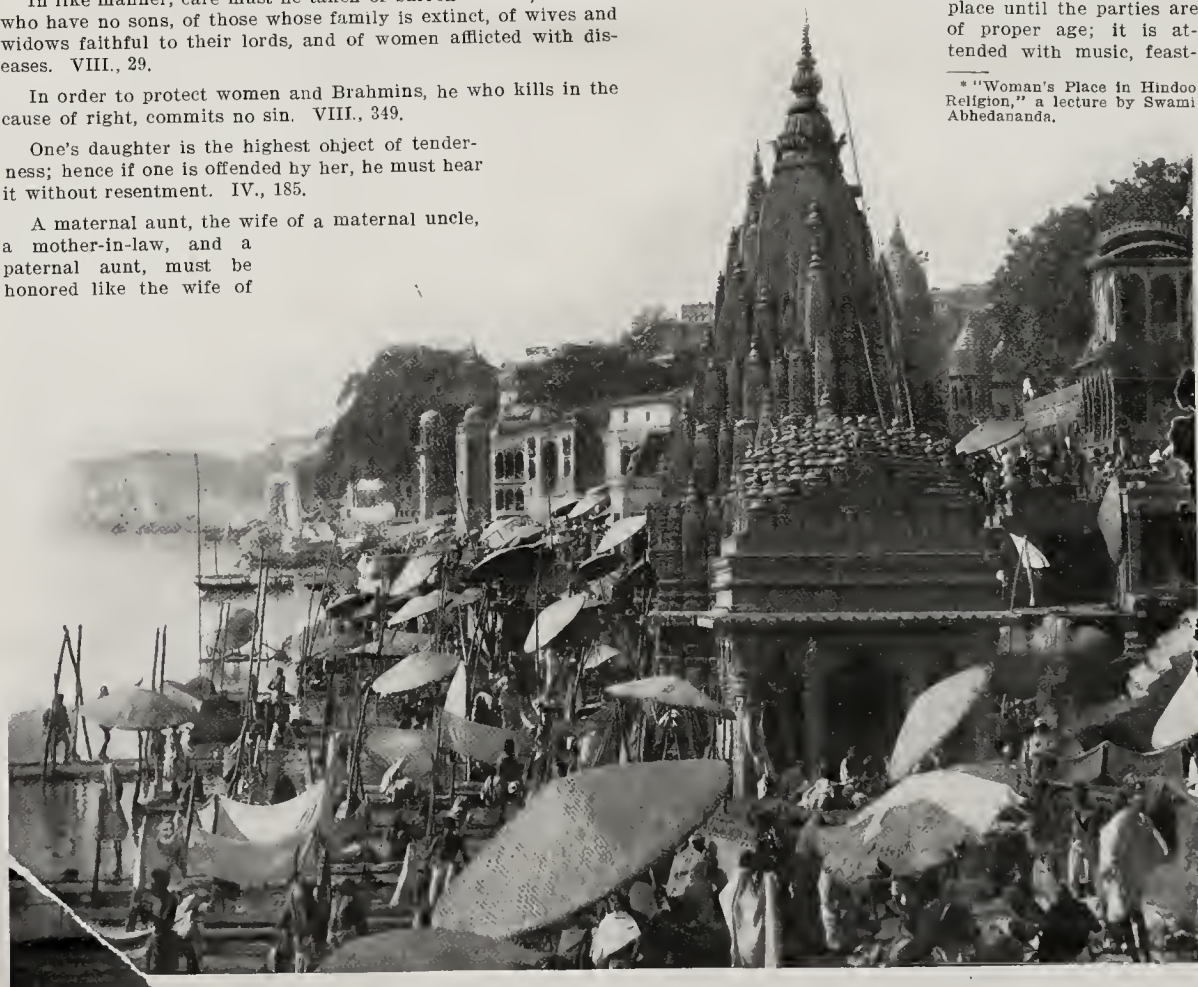
I apprehend that if that last rule or precept of Manu's were propounded in some American homes we should find it rather strong meat for some "heads of families!"

But it is said that there are customs and usages in India, such as child-marriage, which are monstrous and altogether indefensible. Most surely they are, if they exist as they are popularly represented to exist. But suppose that we obey the excellent maxim which enjoins, "audi alteram partem," and hear what a witness of their own has declared, placing himself on record the other day in Carnegie Hall in New York in these words:\*

"It is said that the greatest curse is the child marriage in India, and that it is sanctioned by religion; but this is not true. Religion distinctly forbids it, and in many parts of India so-called child-marriage is nothing but a betrothal. The betrothal ceremony takes place some years before the real marriage ceremony; sufficient cause may prolong the period of betrothal for even three or four years. In

Northern India the real marriage does not take place until the parties are of proper age; it is attended with music, feast-

\* "Woman's Place in Hindoo Religion," a lecture by Swami Abhedananda.



HINDOO TEMPLE AT BENARES ON THE GANGES.



INTERIOR OF HINDOO TEMPLE AT AHMEDEBAD.

ing and the presentation of gifts. A betrothed wife stays in her father's house until the time of her real marriage. In Southern India, customs are not the same; many ahuses have crept in, and child-wives are often given to their husbands at too tender an age. The Hindoo law does not prevent the re-marriage of the betrothed wife after the death of her betrothed husband; but it says that under such circumstances the parents of the betrothed wife commit a sin, as of giving false witness before the court of justice.

In this connection, the following remarks are abridged from "The Women of India," published by the Madras Christian Literature Society:

"It is not surprising that people should cling with tenacity to customs supposed to be sanctioned by ancient religious authority, and it has been said that in India every custom, whether unintelligible, or positively indefensible, becomes a religious question. Dewan Bahadur R. Raghunath Row has probably said all that can be said on this subject, in the two editions of his pamphlet, 'The Hindoo Law of Marriage,' published first in 1882, and in his reply to a review of that pamphlet by two learned Madhya pundits, as well as in more recent papers; and his countrymen must read and judge for themselves.

"Happy will it be for Hindoos if they can conclusively prove that their religious books do *not* require them to break the laws of health and reason and morality. If they do require it, so much the worse for the laws, and all one can say is that such laws cannot be inspired; at any rate, they can have no binding inspiration and authority for those who now admit these evils. A book of laws, however sacred it may be held, ceases to be of abiding authority if those laws are out of harmony with intellectual, social and moral progress. Is it not irrational to suppose that the Laws of Manu—a code compiled, according to the latest computation, 1,400 years ago—with its minute and childish formalities, its fanciful, unequal and retaliatory penalties, such as mark the earliest forms of criminal legislation, its uniform leniency shown to a certain class of the community, and its entire subordination of women, should be fitted to regulate society in the nineteenth century? Though there is much that is majestic, benevolent, and beautiful about the code, are there many among those who have become accustomed to more humane and juster laws who would like to live under it in the present day?

"The conservative Hindoo, however, clings to antiquity, and in the matter of child-marriage, those who protest against it *have* antiquity on their side. Rama married Sita; Krishna married Rukmini; Arjuna married Draupadi; Nala married Damayanti, not as children but as grown up women. And as for the Hindoo religious books themselves, a careful study of them seems to show that infant marriages 'form no part of a religious institution in India.' The very mantras that the Smritis prescribe to be chanted during the marriage ceremonies, clearly indicate that the bride should be a woman, and not an infant.

"The second religious basis of child-marriage is the doctrine of the Shradha, or the ceremonies that follow the funeral rites. Orthodox Hindoos believe that if they do not leave sons behind them, who will offer food for their souls after death, they cannot reach heaven; if they can secure this, they may rest satisfied. But intelligent men do not believe that halls of rice and flour can have any effect on departed spirits; that any ceremonies or sacred places can accelerate the progress of disembodied relatives to heaven."

"According to the Hindoo law, it is better for a girl of a high caste to remain unmarried for a family than to marry one who is not of noble birth, or from a family of the same caste, or one who is unqualified or illiterate."

Well, I am not clear that while there is no law among us of the nature of this last precept, we have not a similar tradition which, to many minds, has quite the force of law!

But again; at this point I hear some one ask: "This is all very well; but what have you to say about the hideous practice of '*suttee*,' or the self-burning of widows?" Believe me, it is not of the smallest consequence what I have to say on such a subject, but rather what they who are accused of such a custom have to say. And here, again, I summon the accomplished gentleman and scholar who has already testified, Swami Abhedananda. In the address from which I have just quoted, and which I have yet to hear challenged, he says:

"Self-burning of widows was not sanctioned by the Hindoo religion, but was due to other causes, the fact being that when the Mohammedans conquered India they treated the widows of the soldiers so brutally that the women preferred death, and voluntarily sought it. It is often said that the 'Christian government' has suppressed '*suttee*'; but the truth is that the initiative in this direction was taken by that noble Hindoo, Ram Mohan Roy, who was, however, obliged to secure the aid of the British Government in enforcing his ideas, because India was a subject nation. The educated classes among the Hindoos had strongly protested against the priests who supported this custom (which prevailed only in certain parts of India), and efforts had been made to suppress the evil by force; but as it could not be done without official help, appeal was made to the Viceroy, Lord Bentinck, and a law against '*suttee*' was passed. Thus the evil was practically suppressed by the Hindoos themselves, aided by the British Government."

And if I am met at this point by the objection that this is the mere assertion of a partisan Oriental, whose statements must needs be taken with large allowance, let me quote one of the most eminent English authorities in the same connection, Sir M. Monier Williams. Says this learned Orientalist and devout Christian scholar: "It was principally his (Raja Ram Mohan Roy's) vehement denunciation of this practice, and the agitation against it set on foot by him, which ultimately led to the abolition of '*sati*' throughout British India in 1829."\*

(To be concluded.)

\* "Brahmanism and Hindooism," p. 482.

will give her struggle upward the abounding joy of faithful blessing. Now is a time when a very little sum of money wisely spent may produce untold results in a near future.

New York.

## Woman's Place in India--I

A SWAMI FROM THAT LAND NOW IN THIS CITY OVERLOOKS SOME FACTS OF HISTORY

BY THE REV. JOHN BANCROFT DEVINS, D. D.

“WHAT has Vedantism done for the women of India?” read Swami Abhedananda, at the close of one of his lectures before the Vedanta Society of New York at the Sunday service in the Carnegie Lyceum. The lecturer had invited the audience to send up questions in the collection baskets. He read them and gave an answer that meant much or nothing to those who heard. Vedantism, he said, was not Pantheistic in the sense of saying that a table or a chair was God; it was Pantheistic if by that term one meant that God was in the table or chair. The questions were read, and the answers, like the lecture on “The Religion of Vedanta,” given in a gentle tone, characteristic of Indian people.

The question relating to the condition of the women of that great empire under the non-Christian religions, was practical, as the well-dressed audience was composed chiefly of women. For a moment, after reading it, the swami made no response; then in a manner not at all in keeping with the occasion and with every evidence of a disturbed equanimity, he replied sternly:

“If you want to know how Christianity has degraded woman, read your Bible; that shows woman's place under Christianity. The question is too broad for an answer in a single word. You will find my reply to it in my lecture ‘Woman's Place in Hindu Religion,’ which you can procure in the vestibule as you pass out.”

Having submitted the question, the writer was anxious to obtain an answer, and subsequently he paid a dime for the lecture, which is the last word from India on a subject that concerns not only the women of that land, but also the Mission Boards of Christendom. The lecture was delivered in December, 1900, and has had a wide circulation, and is evidently exerting considerable influence among those who are not informed about matters in India when Hinduism held sway, or who in their efforts to be fair to the stranger within their gates follow the rule which prevailed at the Parliament of Religions, and allow to go unchallenged statements in praise of the ethnic religions of the world and those which condemn Christianity.

The Laws of Manu, who lived and wrote centuries before the Christian era, are quoted at length by the swami, as is also the Rig Veda, the book on which Hinduism rests for its foundation. “No other Scriptures of the world,” the swami declares, “have ever given to the woman such equality with the man as the Vedas of the Hindus. The Old Testament, the Koran and the Zend Avesta have made woman the scape-goat for all the crimes committed by man.” His stinging answer to the harmless question regarding the place of women in India, not understood when first heard, was made more plain by this statement:

“The Old Testament, in describing the creation of woman and fall of man, has established the idea that woman was created for man's pleasure, consequently her duty was to obey him implicitly. It makes her an instrument in the hands of satan for the temptation and fall of the holy man with whom she was enjoying the felicity of paradise.”

“Who make up your society?” the young woman in charge of the Vedanta literature was asked.

“People of all denominations,” she replied, and named several Christian hodies—but not Presbyterian.

The idea of Christian people listening to such a travesty upon the Holy Bible almost passes belief. The unfair comparison between the conception of woman in the Word of God and the plane upon which she is placed by Vedic seers and Hindu lawgivers would be ludicrous, if it were not that such a travesty is being paraded in the name of religion, and heard without dissent by ladies of culture who owe their position to the system thus held in derision. Think of this statement being accepted without even a protest:

“America boasts of her civilization and the freedom of her women, but we know how little power and how few privileges have been given to women. The cause of this is deeply rooted in the biblical conception of womanhood. It is claimed that Christianity has elevated the condition of women; but on the contrary history tells us that it is Christianity that has stood for centuries in the way of the religious, social and political freedom of woman.”

Among the Laws of Manu, which are given, is this one: “One's daughter is the highest object of tenderness; hence, if one is offended by her, one must bear it without resentment.” “Compare this,” says the swami, “with the statements of the missionaries that the Hindu religion sanctions the killing of girls.” The request is a fair one, and the comparison may well be made.

The swami is bitter against the missionaries in India and Christian converts who come here, but he magnanimously implies that one in a hundred may tell the truth. Here are his words:

“Christian missionaries have brought false charges against the moral character of Hindu women; and some of our own countrywomen having enlisted their names as Christian converts, have, I regret to say, joined these missionary detractors in bringing false charges against Hindu women. If you wish to know the true condition of the women in India, you will have to reject ninety-nine per cent. of the statements which you have heard from the missionaries, or from Christian converts who come from India.”

The custom of widow burning is not denied by the swami, but his explanation of it, and the manner of its cessation are so much at variance with historical facts that a special article is necessary for a fair presentation of this important subject, which is neither a tradition nor yet so far removed from the present generation that the truth may not be known with or without the assistance of this young exponent of the Vedanta Philosophy.

The swami's lecture, to which reference will be made again, closes with the remarkable statement that: “The position of women in Hindu religion can be understood better by that unique idea of the Motherhood of God, which is nowhere so strongly expressed and recognized as in India. The mother is so highly honored in India that the Hindus are not satisfied until they see divinity in the form of earthly mother. They say that one mother is greater than a thousand fathers, therefore, the Hindus prefer to call the Supreme Being the Mother of the Universe. According to Hindu religion, each woman, whether old or young, is the living representative of the Divine Mother on earth. The Divine Mother is greater than the ‘Creator’ of other religions. She is the Producer of the Creator, or the First born Lord of all creatures. There is no other country in the world; where every living mother is venerated as an incarnation of the Divine Mother, where every village has a guardian mother who protects all her own children.

“Listen to the prayer that rises every day to the Almighty Mother of the Universe from the hearts of Hindu worshippers:

“O, Mother Divine, Thou art beyond the reach of our praises; Thou pervadest every particle of the universe; all knowledge proceeds from Thee, O Infinite Source of wisdom! Thou dwellest in every feminine form, and all women are Thy living representatives upon

earth.' "

This idea of the motherhood of God is not peculiar to Hinduism, though the ewami may think so. The Hindu and the Mormon may not hold identical religious views, but they both acknowledge God as Mother.

New York.

### Review\*

A REVIEW is a "view again" of scenes or facts once familiar which are yet liable to fade away into oblivion unless distinctly recalled to consciousness every now and then. Reviews when properly conducted involve the more rapid traveling back in thought over the main matters of the subjects once slowly traversed by the mind. A Sunday-school review should be improved as an occasion for the bringing out of the salient features of the topics studied during the quarter, unencumbered by and extricated from the mass of details which during the consideration of each separate lesson tended to confuse the mind of the scholar, and perhaps of the teacher as well. In a review there is time only for the great teachings, the golden truths, of each lesson, and these leading lines of instruction should be exhibited in relation one with another, and as converging upon the principal theme of the growth of the kingdom of God. A review is meant to give perspective. The idea in a review is to assign to each lesson its due proportion of attention, so that each subject will be found fitting in its proper place into the general plan of providential development, of Messianic purpose. To do this work the teacher needs to be both spiritual and skilful.

This particular review may be treated from several standpoints, all of these lines of discussion, however, bearing more or less directly on the one great thought of the growing purpose of God in redemption. The lessons of the review may be looked at from a geographical standpoint, from a biographical point of view, or in their broad racial relations and national significance. Geographically, the lessons of the quarter have taken the student to Canaan, to Egypt and more particularly to Goshen, and thence into the wilderness on the way to Canaan again. While in one sense all the Orient is alike, yet in this case deep and radical differences are to be noted between the life and manners of Canaan and those of Egypt. The wilderness was a kind of sorting ground, or trial stage, between the two civilizations—if civilizations they could be called.

Biographically we have been introduced to three great men, as well as to some "medium" characters, and to a number of others truly insignificant. Jacob, Joseph, Moses—that is a wonderful grouping of characters. The three men were quite dissimilar in their tempers and traits. The first was a man of faults, yet fervor; the second was one of those even, equable characters that every now and then appear in history, taking their successes with a calm sense of fitness for responsibility, and the third was one of the rare prophet souls whose noble influence will be felt so long as the world lasts.

Broadening the view still more we may look at the racial and national diameters of the history under review, and consider Israel, passing through the successive stages of development represented by the family, the clan, and the nation, as a type of God's peculiar people in all ages. Spiritual analogies may readily be traced out, at every step in the history of Israel, between the experiences of the once despised, often persecuted, yet finally triumphant Hebrews and the vicissitudes and victories of the Christian Church, which also is a pilgrim and a persecuted community made up of those who confess themselves strangers upon earth because citizens of a more continuing city above.

A method that might prove useful with some classes, would be to read the text of the lessons that bear on the subjects just mentioned, as a continuous narrative, before offering any comment thereon. Thus the Word of God might be left to make its own cumulative impression without artificial aid from the teacher, after which comments might be added developing the knowledge of the class on the portions so read. In other classes it might be better for the teacher to offer striking comments as the text was being read, which would serve to bring out points or relations which the younger or duller scholars might otherwise miss.

\* International Sunday School Lesson for Dec. 29. Golden Text: If God be for us, who can be against us? Rom. viii:31.

Whatever particular methods are pursued in the study of this review, it should be the aim to lay stress rather on the spiritual, than on the historical factors involved (while making the latter vivid by a proper amount of descriptive narrative) and to discern beneath the march of events—while human actors come and go, whether obscure Judahs or proud Pharaohs or faithful Josephs—the push and prompting of moral forces whose origin or at least, direction is from the skies. Thus in the tortuous windings of the path of faulty Jacob are to be emphasized not so much the picturesque and dramatic features of his life, as the downright determination which gave the Supplanter power to become the Prince with God; in the romantic history of Joseph the chief thing is not the romance but the religion, and in the career of Moses, while marvelling at the wonders and signs which the Lord did by his hand, we are most of all to regard and reverence the moral grandeur of that law of Jehovah which it was his mission to announce and vindicate. In Pharaoh's case we remark not so much the overthrow of an Egyptian cabinet—for ministries and policies have been undone time and again in history—as the sure if not swift discomfiture of an obstinate despiser of the Judge of all the earth, who, though he sat upon a throne was himself a serf of sin. In the case of Israel, we admire the process of discipline by which a people that was hardly more than a mob in Egypt, was gradually transformed into a mighty army under Joshua, yet are thrilled far more by the thought that Israel was a nation of spiritual stewards, trustees of the Messianic promise, and that, while there have been many armies that have pressed in attack upon the borders of Canaan, there has been but one "host of the Lord" from among whom came eventually the Prince of the House of David, the Lion of the Tribe of Judah.

### Numbering Our Days\*

OUR days are all numbered by the divine Intelligence that sees the end from the beginning and have made man's days as an handbreadth. Each human life is known to Omniscience in its smallest details from the start at the cradle to the finish at the grave. On this point the Bible is explicit, and we can neither subtract from nor add to this all-knowledge of God. But what we have to do is to busy ourselves with the plain duty of so numbering our days in the sense of keeping tally of them, and reckoning with them, as to get us an heart of wisdom, or as it might be expressed, to win the wisdom of life.

The Christian is a man who believes that life is worth living, because it may be lived for God. When its days are numbered and accounted for in a godly fear, and in the spirit of a filial devotion, the wisdom of life, the profound meaning of its events, the beauty of its moral orderings, the fruitfulness of its sowings, and the fair promise of its outlook toward a still higher and sweeter life beyond, discover themselves, like successive surprises of the happy springtide. The Christian believer is an individual who, in a world full of folly and sin, is continually by his right use of time, gaining a wiser heart and a holier happiness. There are many so-called "philosophies" of life, but the only reasonable programme for existence is that which is indicated in this stately Ninetieth Psalm, which as with the roll of a deep toned organ, reverberates with the solemn notes of divine majesty and human frailty, sounds a requiem over a perished past, and then with awakening hope, recurs to the yet unknown future as it proclaims man's duty in the words, So teach us to number our days, that we may get us an heart of wisdom. The same supreme faiths and motives that made life appear to the palmist to be worth living, despite its brevity and uncertainty, render it desirable to be lived to-day. And though the earth itself were consumed in flame, yet the soul that has here below numbered its days by consecrating each one to the service of God, will find an ecstatic delight in existence wherever in all space the Pearly Gates are seen to rise or whatever sun may serve as its future home.

At the close of the year serious thoughts seem to come almost unbidden, and hearts are insensibly mellowed and softened. Every calendar becomes a moralizer, and every clock a monitor, calling attention to the fact that time is slipping rapidly away, that the days and months and years

\* Christian Endeavor Topic for Dec. 29. Psalm xc.

## Woman's Place in India--II

A PLEA FOR RELIEF FROM WIDOW BURNING THAT CHRISTIAN ENGLAND HEARD AND HEHEDED

BY THE REV. JOHN BANCROFT DEVINS, D. D.

"Ere thy benignant power retires  
From India, bless'd beneath thy care,  
O quench those foul, unhallow'd fires,  
Which hell's own flame has kindled here,  
The stain of earth and upper air!  
Then o'er the sea,  
The orphan's blessing and the widow's prayer  
Shall follow thee.  
O ne'er to man has pitying Heaven  
A power so blest, so glorious given,  
Say but a single word and save  
Ten thousand mothers from a flaming grave,  
And tens of thousands from the source of woe,  
That ever must to orphan'd children flow!  
Save from the flames the infant's place of rest,  
The couch by nature given--a mother's breast;  
O hid the mother live--the babe caress her.  
And sweeter still its hoping accents bless her,  
India, with tearful eye and hended knee,  
Hastings, her lord and judge, presents her plaint to thee,"

BEFORE the Marquis of Hastings left India, in January, 1823, the "Supplicatory Lines" printed above were addressed to him in a Calcutta paper. They were expressive of a growing opinion in India upon the subject of Suttees or widow burning. William Carey had made his memorable protest against the wholesale murder of woman a quarter of a century before, but the custom was not abolished until December, 1829, by Lord William Bentinck, the Governor-General of India.

While it is true that under British rule, widows are not burnt to-day, it is well, "lest we forget," to recall now and then, what Christian missions have accomplished in that vast empire, especially when a native of that country, hacked by an eminent American traveler, minimizes the fearful tragedies that blighted that land within the memory of men yet living.

Bishop Henry C. Potter, in an article on "India: Its Peoples and Its Religions," published in "The Churchman" of New York, November 9, and 16, 1901, thus refers to his early impressions of India:

"The custom of child marriage; the hideous usage of burning widows, known as 'Suttee,' the studied maintenance of conditions in which women lived in rigid seclusion, in profound ignorance and under a masculine rule at once without shame and without pity; these are traditions in which I presume you were brought up, as I was." After passing through India on his recent trip around the world, he dismisses all the charges against child-marriage, Suttee worship, etc., with this sweeping sentence:

"It is enough to say of them, one and all, that our popular impressions of them are an often grotesque distortion or exaggeration of the facts."

Bishop Potter refers to his making the acquaintance of native East Indians of distinguished rank and varied culture. More than once he was introduced to their families and presented to their wives and daughters. They were Buddhist, Mohammedan or Parsee, as the case might be, and they had no keener enthusiasm than that which cherished their national, social and religious traditions. He then gives from the laws of Manu, extracts defining the place of woman in the economy of East Indian life, admitting in doing so that there may have been and doubtless was, a degraded practice here and there. The Bishop also quotes liberally from the address of Swami Abhedananda, mentioned in this column last week on Woman's Place in Hindu Religion. After referring to the lecturer as "the accomplished gentleman and scholar," he gives the following extract from the address, which, he says, "I have yet to hear challenged:"

Self-burning of widows was not sanctioned by the Hindu religion, but was due to other causes, the fact being that when the Mohammedans conquered India they treated the widows of the soldiers so brutally that the women preferred death, and voluntarily sought it. It is often said that the "Christian Government" has suppressed Suttee; but the truth is that the initiative in this direction was taken by that noble Hindu, Ram Mohun Roy, who was, however, obliged to secure the aid of the British Government in enforcing his ideas, because India was a subject nation. The educated classes among the Hindus had strongly protested against the priests who supported the custom (which prevailed only in some parts of India), and efforts had been made to suppress the evil by force; but as it could not be done without official help, appeal was made to the Viceroy, Lord Bentinck, and a law against Suttee was passed. Thus the evil was practically suppressed by the Hindus themselves, aided by the British government.

As there are several statements and intimations in this brief extract that challenge facts recorded in secular history as well as missionary literature, it may be a service to the cause of truth to mention them, omitting for the time the testimony of Christian missionaries. It would seem to be sufficient to rest the argument upon the word of missionaries, who seemingly knew the condition of the women of India a century ago far better than do the sons of India, educated in European schools, who turn against their teachers the weapons which they themselves have wrought. It is sad to see the graduate of an English institution in India, made possible by Christianity, or of a university in Christian England, seeking by the aid of Christian patronage in America to overthrow the Bible and its system of religion, the hope of India and the hope of the world.

"How sharper than a serpent's tooth, it is  
To have a thankless child."

"Self-burning of widows," says the swami, "was not sanctioned by the Hindu religion." If by "Hindu religion," he means the system that prevailed 800 or 500 B. C. the statement cannot be successfully denied; it was this fact that Christian missionaries, and Christian statesmen from England, and Ram Mohun Roy, a native of India, emphasized at the beginning of the Nineteenth Century. If by "Hindu religion," the swami means the system that held sway when Alexander entered India and which continued, with variations for more than 2,000 years, his statement does not accord with the facts of history from the Grecian invasion to the overthrow of Suttee worship, scarcely seventy years ago.

Suttee (sancrit "Sati") was the name given in India to a woman who immolated herself on the funeral pile of her husband, and denoted that she was considered true and faithful to him, even after death; the term was also applied to the rite itself. The practice was unknown to the primitive Aryans, and is not alluded to in the Vedas, except in a single passage of the Yajur Veda, of disputed authenticity, and is not sanctioned by the laws of Manu, but rests upon the authority of the late Sastras and Puranas. How then came it into the Hindu system? Opinions vary, as to the cause, but historians generally agree as to the result.

Suttee was practiced at least as early as 327 B. C. Diodorus Siculus writing at that time supposes it to have originated in the unfaithfulness of the women to their husbands, and their taking them off by mixing deadly plants with their food. "A law was passed," he says, "that wives should be burned with their deceased husbands, except such as were pregnant and had children; and that any individual who refused to comply with this law should be compelled to remain a widow, and be forever excluded from all rights and privileges as guilty of impurity." The result of this measure, says the historian, was that husband murder ceased. He adds: "For, in order to avoid that climax of disgrace, every wife being obliged to die, they not only took all possible care of their husbands' safety, but emulated each other in promoting

his glory and renown."\* Strabo is of the same opinion.† Mandello, a German who witnessed a Suttee at Camboy, in 1638, accounts for the rise of the custom in the same manner.‡ Others think that the practice may have originated in a mistaken idea of the importance of the injunction of the shastra, addressed by the priest to the bride in marriage: "Be thou the companion of thy husband in life and in death."

Swami Abhedananda quotes approvingly Sir Monier-Williams, and very properly so, for the author of "Indian Wisdom" and "Brahmanism and Hinduism" has given a half century to the study of Sanscrit literature. His books are, moreover, the result of personal researches in India itself, and his conclusions are put forth from the vantage ground of personal contact and personal intercourse with the Hindus in their own land. During his tenure of the Boden Professorship at Oxford, he visited India three times and made three journeys through the length and breadth of the entire peninsula from Cashmere to Cape Comorin, from Bombay to the confines of Tibet.‡

The Rig Veda, according to Sir Monier-Williams, was clear regarding the reverence paid to a deceased husband by his widow. North of the body his wife is made to lie down (on the funeral pile) along with the bow and arrow of the dead man, if he was a soldier (Kshatriya). Then either her husband's brother (devarah), or a pupil, or an old servant causes her to rise up, repeating the words of Rig-Veda X, 18, 8: "Rise up, O woman (udirshva nari), come back to the world of life; thou art lying by a dead man; come back. Thou hast sufficiently fulfilled the duty of a wife and mother (janitvam) to the husband who wooed thee (didhishos) and took thee by the hand."§ The author adds: "It is very true that Manu distinctly directs (V. 162 IX. 47, 65), that no second husband is allowed to widows, but he nowhere alludes to that exaggerated devotion which induced the Sati or 'devoted wife' to burn herself with her husband's body—a custom which from about the time of Alexander's invasion, more than 300 B. C., till the year 1829, has led to the sacrifice of innumerable lives, and has left a blot on the annals of our own (British) administration." In a footnote he makes this comment:

The practice of Sati was for a long time thought to be so intimately connected with the religious belief of the Hindus, that our own (British) government did not venture to put a stop to it. It was known to be enjoined in the Brahmapurana and Codes of Vyasa, Angiras, etc., and such authorities as Colebrooke (see his life by his son, p. 287), and H. H. Wilson (in 1823), gave their opinion against interference, although it was ascertained that neither the Veda nor Manu directed or even hinted at the concremation of the living wife with the dead husband. To Raghy-nandana (according to Dr. F. Hall) is due the alteration of the last word of a Rig Veda text (X. 18, 7, see p. 209) on which the authority for Sati was made to rest: Anasravo "namivah suratna a rohantu janayo yonim agre," 'without tears, without sorrow, bedecked with jewels, let the wives go up to the altar first,' where agneh, 'of fire,' was substituted for agre 'first.' (Compare pp. 205, 209, 210.) It is true that our Government adopted a middle course, and prohibited the burning of the widow, except under strict regulations, and except with her own full consent; and officials were to be present to see the rules enforced; but I have been informed by a distinguished friend (Mr. Seton-Karr) who held high offices in India, that in consequence of our half sanction, the number of widows actually returned as burnt, rose in one year to 800, while in other years (between 1815 and 1828), it varied from 300 to 600. Lord William Bentinck passed a law in 1829 (Reg. xvii) which suppressed the practice with entire success and without difficulty."\*\*\*

Concerning this change of "agneh" for "agre"—Max Müller says: "This is perhaps the most flagrant instance

of what can be done by an unscrupulous priesthood. Here have thousands and thousands of lives been sacrificed, and a fanatical rebellion been threatened on the authority of a passage which was mangled, mistranslated and misapplied. If anybody had been able at the time to verify this verse of the Rig-Veda, the Brahmans might have been beaten with their own weapons; nay, their spiritual prestige might have been considerably shaken. The Rig-Veda, which now hardly one Brahman out of a hundred is able to read, so far from enforcing the burning of widows, shows clearly that this custom was not sanctioned during the earliest period of Indian history."†

A single extract from the English Parliamentary Papers bearing upon widow burning in India, must suffice, though Swami Abhedananda and those who follow in his train may find several volumes of them in English libraries, which will sustain the position taken here, viz., that the burning of widows was considered a religious rite when William Carey, the pioneer English missionary, raised his voice against the wholesale murder of innocent women, and that its overthrow was due primarily to Christian influences in the face of the most determined opposition of leading Hindus. It is the common inference that the subject of this cruel custom was entirely voluntary. But the opposite is stated very conclusively by W. Ewer, Esq., superintendent of Police, Lower Provinces Bengal Presidency:

It is generally supposed that a Suttee takes place with the free will and consent of the widow, and that she frequently persists in her determination to burn, in spite of the arguments and entreaties of her relations. But there are many reasons for thinking that such an event as a voluntary Suttee very rarely occurs; few widows would think of sacrificing themselves unless overpowered by force or persuasion; very little of either being sufficient to overcome the physical or mental powers of the majority of Hindu females. A widow, who would turn with natural instinctive horror from the first hint of sharing her husband's pile, will beat length gradually brought to pronounce a reluctant consent; because, distracted with grief at the event, without one friend to advise or protect her, she is little prepared to oppose the surrounding crowd of hungry Brahmans and interested relations, either by argument or force.

Accustomed to look on the former with the highest veneration, and to attach implicit belief in all their assertions, she dares not, if she were able to make herself heard, deny the certainty of the various advantages which are supposed to attend the sacrifice; that by becoming a Suttee she will remain so many years in Heaven, rescue her husband from hell, and purify the family of her father, mother, and husband; while on the other hand, that disgrace in this life, and continual transmigration into the body of a female animal, will be the certain consequence of a refusal. In this state of confusion, a few hours quickly pass, and the widow is burnt before she has had time even to think on the subject. Should utter indifference for her husband, and superior sense, enable her to preserve her judgment, and to resist the arguments of those about her, it will avail her little—the people will not be disappointed of their show; and the entire population of a village will turn out to assist in dragging her to the bank of the river, and in keeping her down on the pile. Under these circumstances nine out of ten widows were burnt to death.‡

From the Parliamentary Papers, May, 1827, p. 124, the number of Suttees in the Bengal Presidency for that year was shown to be 572. In the ten years, 1815-1824, the number was 5,997, in that Presidency alone; in 1825 the number was 639, and in 1826, 518. (Parliamentary Papers 6 volumes. Poynter's Speech, p. 4.)

The part which William Carey, Lord Bentinck and others had in suppressing the fearful evil of Suttee, and the protest against its overthrow made by leading Hindus will be presented next week.

New York.

\*Lib. xix. C. 32, 33.

†George Lib. xv. See Asiatic Journal, May, 1827.

‡Asiatic Journal, January, 1823.

§Brahmanism and Hinduism, (Preface, p. 9).

¶Indian Wisdom, p. 205.

\*\*Indian Wisdom, p. 258.

‡Chips from a German Workshop, Vol. I, p. 34.

¶Parliamentary Papers, Vol. I, p. 239. See Vol. V., p. 17.



In a secret note last year Russia required Scandinavia to enter into an alliance with North Sweden. Scandinavia refused and now fears Russian menace. Norway is mobilising troops and the Kingdom is filled with consternation.

Ex President Steyn is again seriously ill at Geneva with creeping paralysis. Mr. Merriman, the Bond leader, speaking at Capetown, said he hoped that self-Government would soon be established in the whole of South Africa under the British flag. The remainder of his life would be devoted to promoting the true peace and prosperity of South Africa.

PLAGUE cases at Karachi during the week ended on the 11th instant were 177 and deaths 155, the total mortality from all causes being 253.

His Excellency the Viceroy and suite will leave Tundla by special train on the 22nd and is expected in Simla on 23rd instant.

It was only two years ago that, under the auspices of some wealthy men of Tokio, a College for girls on an entirely Western basis, was established; and now no less than 800 pupils are taught within its walls.

INDIAN OFFICERS AS ORDERLIES TO THE KING—It is announced that the following officers have been selected to act as native orderlies to His Majesty the King:

Risaldar Major Umdah Singh, 2nd Punjab Cavalry (Hindu Rajput); Risaldar Major Ali Mohamed Khan, 2nd Bengal Cavalry. (Hindustani Mohamedan); Ressaldar Ahmad Khan, 2nd Regiment, Hyderabad Contingent Cavalry (Mohamedan); Subadar Major Jiwand Singh, 49th Bengal Infantry (Jat Sikh); Subadar Ram Chandra Rao Mohitay, 3rd Bombay Infantry (Deccan Mahratta), and Subadar Major Mir Abbas, 4th Madras Infantry (Mohamedan).

They will shortly proceed to England to assume their duties. We need hardly say that these appointments will be greatly appreciated as a compliment to the Native Army.

## LOCAL AND PROVINCIAL.

Lieutenant G. E. Charles, M. B., Indian Medical Service, will officiate as Professor of Anatomy in the Lahore Medical College when Major Lamont, I. M. S., goes home on leave next week.

The Punjab Educational Exhibition will open on the 20th instant at Lahore in the Jubilee Technical Institute Rooms, (adjacent to the Museum and the School of Art buildings). The authorities of the North-Western Railway have, we understand, arranged that *bona fide* exhibitors, officers of the Educational Department and all school masters and teachers will be permitted to travel double journey for a single fare. The applicants for this concession will have to obtain a certificate of identity signed by a gazetted officer of the Education Department, and submit it to the nearest District Traffic Superintendent, who will in exchange issue a concession order to be presented at the booking office when the railway ticket is taken. The concession is to last from the 18th to 30th instant.

The Chief Commissioner, North West Frontier Province, accompanied by Mr. A. H. Grant, Secretary and Mr. A. Jeff, Personal Assistant, leave Peshawar on Wednesday next and will visit Thal, Parachinar, Shinwari, Gulistan, Hangu and Kohat, returning on the 29th instant to Peshawar.

THE work of construction is proceeding so satisfactorily and expeditiously, that it is now believed to be practically certain that the Simpa-Kaika Railway will be open for public and goods traffic for the downward move of the Government next November.

THE Lieutenant-Governor was left Lahore on Monday last for Amritsar, where he spent Tuesday and Wednesday and returned to Lahore on Thursday morning.

## Muzaffargarh:

On the 25th and 26th ultimo "Horse and Cattle show fair" was held on the other side of "Ganeshwah" Canal. Satallions and bullocks from several parts of the District were gathered on the spot and large purchases and sales took place. There were several kinds of performances such as "Horse race" "bullock race" "men's flat race," "Tugs of war," and 'pegging.' Prizes were awarded to the best. Feasts were given to the nobility and well-to-do Zemindars. All the heads of Departments in the District took interest in the proceedings. The place of Jalsa was well decorated. The management of Police was satisfactory. We are sorry to note that the Tahsildars of Sinanwan and Alipur Tahsils had their mare and camel stolen away, respectively, on the night of the 24th at the spot of "Show." A Deputy Inspector, accompanied by a tracer and some Zaildars, went in search after them but no trace has been found yet.

A Farewell feast was given to Lala Lakhpat Rai, our popular District Judge, who is to go on one year's furlough, by the local Bar on the evening of the 3rd instant. The gentry and nobility of the town partook in the feast. We hear that Mr. Spencer will relieve him on or about the 15th instant.

The annual school tournament took place on the 3rd and 4th instants. Kotadu cricket team defeated that of Alipur and was itself defeated in return by that of Muzaffargarh. The sports noted below such as Gymnastics, Tugs of war, ball throw—100 yards' race—550 yards' race—flat race were performed by competitors. Prizes were awarded to the deserved by the Deputy Commissioner.

## Leaders and Leadership.

By RAMANANDA CHATTERJEE, M. A.

I AM glad to find that the question of leadership is being discussed in the public press. I wish to contribute my humble quota to the discussion. But as I belong to the rank and file and do not possess a sufficiently intimate knowledge of the character, attainments and ability of prominent Indian politicians, I shall not make any attempt to assign his due rank to any one of them. I shall content myself with making only a few superficial observations on the subject.

I do not know whether those who have hitherto taken part in the discussion hold that we require only political leaders, or stand in need of industrial leaders and leaders in social reform also. Whether we can have a leader who can take the lead in reform in all walks of life, or, in the absence of such a highly gifted individual, we should follow the guidance of different leaders in different departments of national activity, it is not my purpose to consider in this article. But it is an undoubted fact that political progress is impossible without educational, social and industrial progress.

Much of our present day politics is mere petitioning, which no doubt has its uses. If our political activity is ever to have a higher character, it must assume truly national proportions. But the nation dwells in huts and hovels and does not speak or understand English. It is illiterate and does not read even vernacular newspapers. So that mass education (including female education) stands at the very basis of national political activity. Beyond criticising the Government, I should like to know what our leaders have done for mass education and female education. The Rajput mothers, wives and sisters, armed and sent forth their sons, husbands and brothers to the fight. Where are our mothers and sisters in the bloodless, but not less strenuous, battles that we have to, or ought to, fight in the modern world?

We claim, and to some extent rightly claim, to be the representatives and spokesmen of the dumb millions of India. But do they really stand at our back? Can we convince the Government that they do so? The British Parliament has for ages been at least as representative of British national views as our National Congress. But since the formation of the Labour party and the self-assertion of the British Democracy, has not a great change come over Parliamentary programmes and activities? It is not unreasonable, therefore, to expect that if ever the Indian nation speaks, its views will be different to some extent from those of the "microscopic minority" who claim to be their spokesmen. But, without universal revival, the nation will never speak. Our leaders are mostly concerned with the golden crown; but ere now many civilisations have perished mainly on account of their feet of clay.

Many of us forget that the nation or rather the Indian people consists of others besides Hindus, Musalmans, Christians, and the like. From the Census Reports we learn that in round numbers ten millions of Indians are animistic in their religion; which means that the aboriginal races of India are a factor that must be reckoned with. Which of our leaders have ever put forward the claims on these pre-historic owners of Indian soil to elevation in the scale of humanity? What have we done for the Pariahs of Madras and similar submerged and depressed classes in other parts of the country? We know of Christian Missionary efforts and, to some extent, of Government action, for the betterment of the lot of the aboriginal and depressed races of India, but where are our "national" efforts? I have not studied Indian political literature. So, I shall feel thankful to any one who may be able to point out to me the utterances of our leaders on this subject.

A Pan-Indian leader must be prepared to think for and assign a place in the body politic to the Imperial Anglo-Indians also, though they are only beginning to discover that after all they too are Indians.

However much we may shut our eyes to the fact, or try to conceal it from ourselves and others, there can be no question that there is much religious, provincial, racial and caste ill-will and jealousy in India, and that even among our leaders. But those who wish to lead must expel all such feelings from their hearts; and, I may observe incidentally, it is only a truly religious spirit, or a broad spirit of ardent patriotism verging on religious fervour, that can enable one to rise above such petty feelings. Different provinces have different problems due to these and similar feelings; and some problems are common to the whole of India. One who wishes to lead must in all national concerns forget his or her, his race, his province and his caste. He must cease to be anything but a son of India. In all that does not

stand in the way of Indian progress, he may be a Hindu or a Mussulman, a Maratha or a Parsi, a Brahman or a Pariah, a Hindustani or a Bengali, an Aryan or a Dravidian, but "provincial" considerations must occupy the background when questions of national importance are to the fore. But at present things are not what they ought to be. Some of those very men who are loud in their condemnation of the attempts of some British colonies to exclude Indians from their territories, would, if they had the power, gladly exclude from their Province, division or district, men who or whose ancestors have come from a different Indian Province, division or district. They can bear the leadership of their "own" men, but not of anybody else. Such small-minded people are utterly unfit for leadership.

Mighty empires have in the past been wrecked on the rocks of vice, voluptuousness and sensuality. Whereas in England the number of total abstainers is increasing, India is fast drifting towards drunkenness. Under these circumstances (and, I must add, under better circumstances, too), our leaders must be total-abstainers. I am not going to discuss here the comparative merits of moderate drinking and total abstinence. Suffice it to say, that even moderate drinking is quite unnecessary, and if to avoid the physical, intellectual and moral injury due to drunkenness, i.e. the object of the moderate drinker, total abstinence is a surer and safer means of gaining this object than moderate drinking. Besides, a strong-willed leader who is a drinker, is never a safe example for weak-minded followers to imitate. There is another consideration, too. We Congress-walas blame Government for bringing intoxicants to the doors of our country men. I do not know with what consistency we can allow our leaders to drink even in very small quantities without protest.

The reader, perhaps, now begins to suspect that I am a faddist, and possibly an adherent of the shieking sisterhood of old maids (of both sexes) who are bent upon driving away all jollity from the earth. I am not afraid of being called names. I believe our leaders should be men of pure, earnest character. I do not mean that they should lead merely what are called outwardly decent lives, or that they should somehow avoid the washing of their dirty linen in law-courts. I mean that their private lives should be really above reproach, so that even Dame Rumour with her hundred tongues may not be able to cast aspersions on their character. No race or nation can make any real or lasting progress which does not honour womanhood, which, on the contrary, considers woman as the means of man's sensual gratification. If this be true, as I believe it is, the leaders of a nation should set as high an example of purity of life as possible. The home, the family, is the unit of the nation. The breakers of homes cannot be the makers of nations. The late Mr. Parnell was the uncrowned king of Ireland. He was endowed with all the gifts of leadership, but for one weakness he fell and how great was his fall! Sir Charles Dilke was within measurable distance of the premiership but now no one thinks of connecting his name with leadership of even secondary rank. I do not mean to say that our leaders should be impeccable prigs. But men with serious flaws in their character cannot be the trusted leaders of a nation. Say what we will, our characters stand behind our backs, and either mock our hollowness or add emphasis to the sincere outpourings of our hearts.

But my observations have already run to an inordinate length, and I must stop.—*The Indian People.*

## Advertisements.

### WANTED.

A match for a young Khatri girl of 13, belonging to a respectable high family. The match must be a young Kshatri between 18 and 22 years, of good behaviour and excellent moral character, having decent means of livelihood. Apply, stating caste, to:—X

C/o TARA CHAND MADHOK,  
Military Accounts Department, Rawalpindi.

message ever sent. When the revised version was brought out in New York an enterprising newspaper proprietor of Chicago was determined to give his clients an opportunity of seeing what the revised version was like before any copies could get there, and so he had the whole of the New Testament wired up and printed in his office. The New Testament has appeared too in the place of a serial story in a newspaper. That was in Italy, where one of the leading Milanese papers on the conclusion of its serial story had an editorial in which the Editor informed his readers that he had lately been reading the New Testament. He had found it very different from what he had been told, and from what he had imagined, but had found it of the greatest interest to himself. Thinking it might be so to his clients he intended instead of commencing another serial story in his paper to give his readers day by day a portion of the New Testament. We have heard that while the New Testament was in this way running in his paper its circulation went up by leaps and bounds. English literature of all kinds is saturated with the Bible, and it would often be difficult to understand a novel by a standard writer if one did not know the Bible fairly well. Allusions to it meet one too in unexpected ways and places. One snowy winter in London, one of the dailies had a short paragraph on the disagreeable effects of London snow on the omnibus traffic. In conclusion the writer said that the courage of the man who went down into a pit and killed a lion on a snowy day was nothing to the courage of the individual who with a snowy umbrella ventured to get into a nearly full omnibus. There was no reference given, the writer evidently expected his readers to know that he was alluding to 2 Samuel 23, 20. The other day we were travelling in a railway carriage with two Muhammadan gentlemen. Said one to the other "I hardly ever travel without meeting you. You seem always on the move." His friend replied "I might say the same of you, you know 'there's no peace to the wicked.'"

In England, at least, this desire to know the Bible has developed very much in the last twenty years, and just as the desire to know what the Bible really says gave rise to the Revised version, so has the Revised version in its turn been a great stimulus to Bible study. Thirty years ago there was a tendency to drift away from the Bible on the part of some, and from the evil effects of that tendency we are still suffering in India. In those days when the wave of Darwinism was running high, and the value of Church appointments was showing a tendency

to diminish, numbers of young men on leaving the Universities, men who in former years would have been ordained, did not present themselves for ordination, and pleaded as their reason "conscientious difficulties." Instead of the clerical they adopted the scholastic profession, and many of them thought it incumbent on them to maintain their character as conscientious doubters by constant disparagement of Bible and all that it contains. The result is that a number of young men passed from under their teaching into the army and other professions with a most lamentable ignorance of the Bible. They would claim themselves to have been freed from superstition, etc., but we cannot grant their claim to this freedom, as it is this class of enlightened persons who provided disciples for Madame Blavatsky, and who now give encouragement to the numerous fortune tellers, etc., who hang about Lahore. This phase of irreligion has, however, passed away to a very great extent at home, and we now see a fairer proportion of earnestly minded young men coming from our public schools into the services. A young student of one of the most advanced Ladies' Colleges in England was once calling on a friend, and after a short visit asked to be excused as she wanted to get back to the college in time for prayers. Her friend said "I thought that collegians has long given up belief in prayers." The fair undergraduate replied: "Well we did for a time, but we soon got tired of that phase of life, and we have gone back to the Bible and prayer." We see the same too amongst the younger men from England, and with this yearning to know what it is the Bible has to teach, what a grand opportunity is given to the Ministers of the Church of England. Pledged at our ordination to the constant study of the Bible, to teach it, to preach it, and to live it out in our lives, we have now growing up amongst our congregations a desire to know and to be taught the Bible. It lies with us to use this opportunity or to fritter it away. If we make the first touch of the hot weather an excuse for curtailing the services by leaving out the lessons, or the psalms, and for dropping the sermon, or if our sermons are devoted to abstruse theological questions or to the praises of our Church (i.e., of ourselves), then our hearers will either cease to come to Church at all, or they will, in their thirst for Bible teaching, drift off to others who give them that which we either do not, or cannot, give.

#### A MUHAMMADAN LEADER'S ADVICE TO INDIAN MUSLIMS.

(From Taraqqi.)

One of the most remarkable utter-

ances of our day is the speech recently made by H. H. Agha Khan at the opening of the Muhammadan Educational Conference in Delhi on the 29th December. The courage and sincerity of the speaker must command the admiration even of those who do not entirely agree with him. If his honest determination to grapple with the actual evils that afflict his community is shared by others, the results must surely make for the progress of Indian Muslims.

The Agha Sahib starts by plainly acknowledging and lamenting the general apathy which pervades every walk of life "among Indian Muslims, as the sign of a moral disease." What he asks, are the causes of this morbid condition, which prevents them from taking advantage of the chances which Providence has placed in their way?

The speaker enumerates four causes:— They are, briefly stated: excessive religious retirement, the *purdah* system, self-aggrandisement, and the doctrine of fatalism. Probably the Agha Sahib does not mean this to be an exhaustive list. Nor do all four stand on the same level. The spirit of monasticism has affected the Christian and other religions as well as Islam, and while deprecating its excesses we should hold that the withdrawal of a certain proportion of devout persons for a life of meditation and prayer is a spiritual and moral benefit to the community. The hankering after self-aggrandisement, too, is a tendency so universal that every society and community must be on its guard against it. On the other hand, the words *purdah* and fatalism indicate, respectively, a doctrine and a practice specially characteristic of Islam.

Of *purdah* the Agha Sahib speaks as "this terrible and cancerous growth that has, for nearly a thousand years, eaten into the very vitals of Islamic society." Such words are like an antiseptic lotion applied to a festering wound. They pain, but they help to purify. What is needed is that they be followed by deeds to correspond; such will be like the sharp but merciful surgeon's knife which results in healing to the wound and health to the whole body.

A great writer who knows India has said that its physical, social and moral evils are all more or less due to the unnatural treatment of women. By the imprisonment of wives in a worse than penal confinement and withholding from them the education of rational beings, half the country is rendered morally dead; and that is just the half from which we have the right to look for the best impulses. "The men," he adds, "talk of their rights and privileges. I have seen the women

that bear these men! May God forgive the men!" It is no small matter that leaders like the Agha Sahib should inwardly feel and openly express this sense of reproach.

The Agha Sahib is of opinion that the present *purdah* system is not in accordance with the original spirit or practice of Islam. Be that as it may, we shall be thankful to see it abolished (gradually and with due precautions, of course) on whatever theoretical basis. But we must bear in mind what it is that renders natural and free social relations between the sexes possible without immodesty or impurity resulting. Its only true basis is the Divine law of monogamy instituted by the Creator—when he made one man and one woman united them as one in marriage,—restored by the Lord Jesus Christ,—after lapse of many ages, into which even God's servants had fallen,—when He said: "From the beginning of the creation male and female made He them. For this cause shall a man leave his father and mother and be joined to his wife; and the two shall become one flesh: What therefore God hath joined together, let no man part asunder."

So long as polygamy is sanctioned by religion the physical laws of human nature will produce that jealousy that causes men to shut up their wives lest they desire others or others desire them; and the contagion will spread from the polygamous class to those who have not the means to indulge or who fear the lust of the powerful. We believe therefore that it is the law of Christ which alone can bring to India complete deliverance from the "cancerous growth" of the *purdah* system, and all the moral evils that go with it.

The last cause of Muslim apathy dwelt on by the Agha Sahib is the doctrine of necessity. In the Quran, he holds, freedom of the will and individual human responsibility is insisted on, and fatalism is a doctrine that did not prevail till two centuries later. Here, again is a point for Muhammadan doctors: but in his practical application to the present the Agha Sahib is right. The doctrine of necessity may nerve a man to iron resistance or perseverance while his energies are strong; but when his powers tend to become languid it may just as well make him passively accept defeat and tamely rest under its results.

Now this fatalistic apathy is an attitude that becoming habitual, lames the very springs of action, by destroying its motives. The thought of the Divine omnipotence has become a leaden weight to crush the soul, instead of a rock on which it may take shelter from the storm of life. What is the remedy? We must go to the root of the disease which is a one-sided concep-

tion of GOD as resistless Power. The remedy lies in the true conception of God as love, expressed by Jesus Christ in that word which the simplest can understand, while the wisest cannot go beyond it—"Our Father." To know God as our father is to know Him as creating us by His power, ruling us by His wisdom, loving us with a tender personal love; to know ourselves as made to be like Him, personally responsible to Him and redeemed and guided by His living mercy through Christ, His Revealer. In such knowledge is the new life which will break the bonds of sinful habit and of fatalistic apathy; and this knowledge we cordially wish to our progressive Muslim friends.

#### NOTICES OF BOOKS.

Our old Punjab C. M. S. friend, the Rev. W. St. Clair Tisdall (now of the Persia Mission) has not confined his reading or interest to the Muhammadan Religion, on which he has written so effectively in his "*Sources of Islam*" (available in Urdu under the title *Yanabi-ul-Islam*). As James Long, lecturer on Buddhism, he has published the results of his independent researches in a book entitled *The Noble Eight-fold Path* (Elliot Stock, 1903). This title designates the way to the attainment of Nirvana or extinction, which is held by Buddhists to consist in the following methods:—Perfect opinion, perfect resolve, perfect speech, perfect employment, perfect conduct, perfect exertion, perfect thought, perfect self-concentration. After a lucid account of the life of Buddha, these and other principal doctrines of the faith are explained, the moral teaching of Buddhism is described, and finally a careful comparison of Buddhism and Christianity is drawn out, showing how the one is a doctrine of despair and emptiness, the other of hope and joy. We are glad to hear that the University of Edinburgh has lately recognised Dr. Tisdall's scholarship and services to the cause of comparative religions science by bestowing on him the degree of D. D. *honoris causa*. The great Scotch University has honoured itself as well as Mr. Tisdall by admitting him to its freedom.

Following his interesting book on Arabia, Dr. Zwemer has laid the missionary public under obligation by a bright and well illustrated sketch of the life of Raymond Lull, (Fleming Revell Co., New Yorks, 75 cents), schoolman and missionary to Muhammadans in the 13th century. The story of Lull's conversion from a life of pleasure-seeking reminds one of Ignatius Loyala; in his zeal for the salvation of souls

he was like Francis of Assisi. But he was also a philosopher after the manner of his time, who believed that he had discovered a universal method of gaining knowledge, and described it in what he thought his great work entitled *Ars Major*. But he was also a genuine missionary, in zeal and insight towering far above his age. He saw that Islam must be attacked by the sword of the Spirit, rather than that of the Crusaders. He perceived that the first task of such a Mission must be to understand the tongue and thought of the people to be approached, and while he laboured in vain to establish missionary seminaries for which the Church of that age had no understanding, he brought about the endowment of Oriental professorships in Paris, Oxford and Salamanca. Yet his greatest work was that, from the age of 56 onwards he made repeated journeys to Tunis and other places in North Africa to preach the Gospel to the Muslims, till at length at the age of 79 (in 1314) he attained the longed-for crown of martyrdom at Bugia.

All this and more is attractively set forth in the light of Missionary experience of the 19th century, and hopes of the 20th in Dr. Zwemer's sketch.

*The Education of Christ*: Professor W. M. Ramsays, D. C. L. (Re. 1-14-0) In the form of meditations on the scenery of Palestine, the writer, so well known for his epoch-making researches on biblical archaeology in Asia Minor, presents various aspects of the early training of our Saviour through his outward surroundings, and throws light upon the reality and method of God's revelation in Christ and the authenticity of the Gospel record of His life and teachings. Those who have not visited Palestine before will want to do so after reading these sketches of Professor Ramsay.

*Report of the Fourth Decennial Indian Missionary Conference, Madras, C. L. S., Re. 1-8-0.*—This represents a new departure in the history of the Conference. Till 1892 it consisted of all missionaries who chose to procure tickets of membership, and its meetings were carried on by reading of papers and making speeches. The attempt to pass resolutions in 1903 resulted in a fiasco. So the bull was taken by the horns, and the Conference was constituted on a fresh basis of proportionate delegation from the various Indian Missions, while its proceedings were divided into sectional deliberations, and resolutions and preambles were carefully prepared beforehand by the conveners of the several Committees, on Evangelistic Work, Education, Literature, &c. The Conference met at Madras in

Our Lord has promised to be with us all the while. It is only when we realize that He is with us in our every day life, that we are able to do our best in whatever our hands may find to do. When God gave Jesus Christ to a lost world, He gave the best He had. Should we then, as honest men, be satisfied unless we are giving our best, in whatever we may have to give, to glorify Him?

Hagerstown, Md.

## Woman's Place in India--III

BRITISH OFFICIALS SPURRED ON BY THE MISSIONARIES  
STOPPED THE BURNING OF WIDOWS

BY THE REV. JOHN BANCROFT DEVINS, D. D.

SWAMI ABHEDANANDA, the Vedantist teacher, whose statements Bishop Potter has not seen challenged, denies that the Christian Government suppressed Suttee, or widow burning, and declares that the educated classes among the Hindus had strongly protested against the priests who supported the custom, and that efforts had been made to suppress the evil by force. He brings forward a single native reformer in support of this statement, Ram Mohun Roy, to whom Sir Monier Williams gives deserved praise for his vehement denunciation and successful agitation against the practice of widow burning. The Swami does not give in his address what the English scholar added to his tribute to Roy:

"The Hindu reformation inaugurated by Ram Mohun Roy was the first reformation due to Christian influences, and to the diffusion of English ideas through English education. He was the first great modern theistical reformer of what may be called British India.\*

Nor does the Swami add, what Sir Monier says about Roy's study of Christianity: "It is clear that even at that time his study of the sayings of Christ in the New Testament had brought him to a qualified acceptance of Christianity; for in 1820 he published in Bengali and English a book called 'The Precepts of Jesus,' the Guide to Peace and Happiness."

Since Roy is summoned by the Swami as the Luther of India, it is well to read a sentence from his indictment of his land and the swami's before widow burning was stopped.

"It is not from religious prejudices and early impressions only that Hindu widows burn themselves on the piles of their deceased husbands," said Ram Mohun Roy, "but also from their witnessing the distress in which widows of the same rank in life are involved, and the insults and slights to which they are daily subjected, that they become in a great measure regardless of existence after the death of their husbands; and this indifference, accompanied with the hope of future reward held out to them, leads them to the horrible act of suicide."†

With all proper credit to the work of Ram Mohun Roy, "due to Christian influences," the real honor of securing the overthrow of this saturnalia of heathenism once so prevalent in India, must be given to a missionary, William Carey, as the Rev. Dr. James S. Dennis says in his scholarly study of Missions, recently published, who in 1799 uttered "the first protest ever made against it with any aggressive purpose. \* \* and this was the beginning of the agitation for its overthrow."‡

Not only did Carey find when he reached India, widows burning on the funeral piles with their dead husbands, but he also found widows being buried alive by the Weaver tribe, the relatives and friends throwing in the soil over the dead and living bodies alike until both were covered and the earth trodden firmly above them.

The following extract from a letter which Carey wrote in April, 1799, gives the impression that he received on seeing a Suttee:

As I was returning from Calcutta, I saw the Sahamar-

anam, or a widow hurning herself with the corpse of her husband, for the first time in my life. We were near the village of Noya Serai, or, as Rennell calls it in his chart of the Hoogli River, Niaverai. Being evening, we got out of the boat to walk, when we saw a number of people assembled on the riverside. I asked them what they were met for, and they told me to hurry the body of a dead man. I inquired if his wife would die with him, they answered Yes, and pointed to the woman. She was standing by the pile, which was made of large hillets of wood, about two and one half feet high, four feet long, and two wide, on the top of which lay the dead body of her husband. Her nearest relation stood by her, and near her was a small basket of sweetmeats, called thloy. I asked them if this was the woman's choice, or if she was brought to it by any improper influence? They answered that it was perfectly voluntary.

I talked till reasoning was of no use, and began to exclaim with all my might against what they were doing, telling them that it was a shocking murder. They told me that it was a great act of holiness, and added in a very surly manner, that if I did not like to see it, I might go farther off, and desired me to go. I told them that I would not go, that I was determined to stay and see the murder, and that I should certainly hear witness of it at the tribunal of God. I exhorted the woman not to throw away her life; to fear nothing, for no evil would follow her refusal to burn. But she in the most calm manner mounted the pile, and danced on it with her hands extended as if in the most tranquillity of spirit. Previous to her mounting the pile the relation whose office it was to set fire to the pile, led her six times around it, at two intervals, that is, thrice at each circumambulation.

As she went around she scattered the sweetmeat, above mentioned, among the people, who picked it up and ate it as a very holy thing. This being ended, and she having mounted the pile, and danced as above mentioned (N. B. The dancing appeared to me to show us her contempt of death, and prove to us that her dying was voluntary), she lay down by the corpse, and put one arm under its neck, and the other over it, when a quantity of dry cocoa leaves and other substances were heaped over them to a considerable height, and then Ghee, or melted preserved butter, poured on the top. Two hamboos were then put over them and held fast down, and fire put to the pile, which immediately blazed fiercely, owing to the dry and combustible materials of which it was composed.

No sooner was the fire kindled than all the people set up a great shout—Hurree-Bol, Hurree-Bol, which is a common shout of joy, and an invocation of Hurree, or Seeb. It was impossible to have heard the woman had she groaned, or even cried aloud on account of the mad noise of the people, and it was impossible for her to stir or struggle on account of the hamboos which were held down on her like the levers of a press. We made much objection to their using these hamboos, and insisted that it was using force to prevent the woman from getting up when the fire burned her. But they declared it was only done to keep the pile from falling down. We could not hear to see more, but left them, exclaiming loudly against the murder, and full of horror at what we had seen.\*

"The remembrance of that sight never left Carey," says his biographer. "His naturally cheerful spirit was inflamed to indignation all his life through, till his influence more than that of any one man, at last prevailed to put out forever the murderous pyre. Had Lord Wellesley remained Governor-General a year longer, Carey would have succeeded, in 1808, instead of having to wait until 1829, and to know as he waited and prayed that literally every day saw the devilish smoke ascending along the banks of the Ganges and the rivers and pools considered sacred by the Hindus. Need we wonder that when on a Sunday morning the regulation of Lord William Bentinck prohibiting the crime reached him as he was meditating his sermon, he sent for another to do the preaching, and taking his pen in his hand, at once wrote the official translation, and had it issued in the 'Bengal Gazette,' that not another day might be added to the long black catalogue of many centuries?"†

\*Brahmanism and Hinduism, p. 477.

†India's Crises, p. 12.

‡Christian Social Missions and Progress, Vol. II., p. 233.

\*Life of William Carey by George Smith (p. 94-95).

†Life of William Carey by George Smith (p. 247).

J. Murray Mitchell, who went to India when "the Suttee flames were still blazing in native States," says:

It has been calculated that from the year 1756, when the battle of Plassey gave Britain the sovereignty of Bengal, up to 1829, when Suttee was prohibited in British territory, no fewer than 70,000 widows had thus been sacrificed. And if this estimate can be approximately correct, what pen "dipped to the feather in human agony," can describe the horrors of the Suttee rite for the last two thousand years? The tortured and murdered women must have been millions in number. Alas for

"The fair humanities of old religion,"

of which poets vainly talk. †

"The modern history of the British in India, as benevolent administrators, ruling the country with a single eye to the good of the natives," says an English historian\* may be said to begin with Lord William Bentinck, who in spite of strenuous opposition both from Europeans and natives, carried a regulation in council on the 4th of December, 1829, by which all who abetted Sati were declared guilty of 'culpable homicide.' "

But the end was not yet, and here the swami's memory or information is at fault. Smith in his "Life of Carey" supplies a link:

Though from 4th December, 1829—memorable date, to be classed with that on which soon after 800,000 were set free—"the Ganges flowed unblooded to the sea" for the first time, the fight lasted a little longer. The Calcutta "orthodox" formed a society to restore their rights of murdering their widows, and found English lawyers ready to help them in an appeal to the Privy Council under an Act of Parliament of 1797. The Darpam weekly did good service in keeping the mass of the educated natives right on the subject. The Privy Council, at which Lord Wellesley and Charles Grant, venerable in years and character, were present, heard the case for two days, and on the 24th of June, 1832, dismissed the petition. ‡

The appeal sent to the Privy Council was signed by 18,000 people "affirming that the act of the Suttee was not only a sacred duty, but an exalted privilege, denouncing the prohibition as a breach of the promise that there should be no interference with the religious customs of the Hindus, and begging for its restoration."

All honor then to Lord Bentinck, whose statue in Calcutta bears this inscription from the pen of Macaulay: "He abolished cruel rites; he effaced humiliating distinctions; he gave liberty to the expression of public opinion; his constant study was to elevate the intellectual and moral character of the nations committed to his charge." And all honor, too, to Carey and other Christian missionaries who started a fire of indignation which was not quenched until the suicide or murder of innocent women on funeral pyres was a thing of the past.

New York.

\*Hinduism Past and Present (p. 92).

\*W. W. Hunter, in "The Indian Empire" (p. 306).

‡ Life of William Carey by George Smith (p. 252).

## Abundant Love

BY MISS MARTHA SHEPARD LIPPINCOTT

Fill life's cup so full of love  
That no evil may creep in,  
Then will earth soon be transformed,  
And no more be courting sin.  
Peace, sweet peace will fill the soul,  
As the rule of love holds sway,  
Angel voices then will sing  
Through the long millennial day.

Hearts o'erflowing with God's love  
Make the sunshine of the world,  
Love and kindness e'er should, then,  
Have their banners all unfurled,  
So that all may see the way  
To the Heavenly Father's light,  
Which illumines earth with joy,  
Filling it with sweet delight

Moorestown, N. J.

## The Promise of Power Fulfilled\*

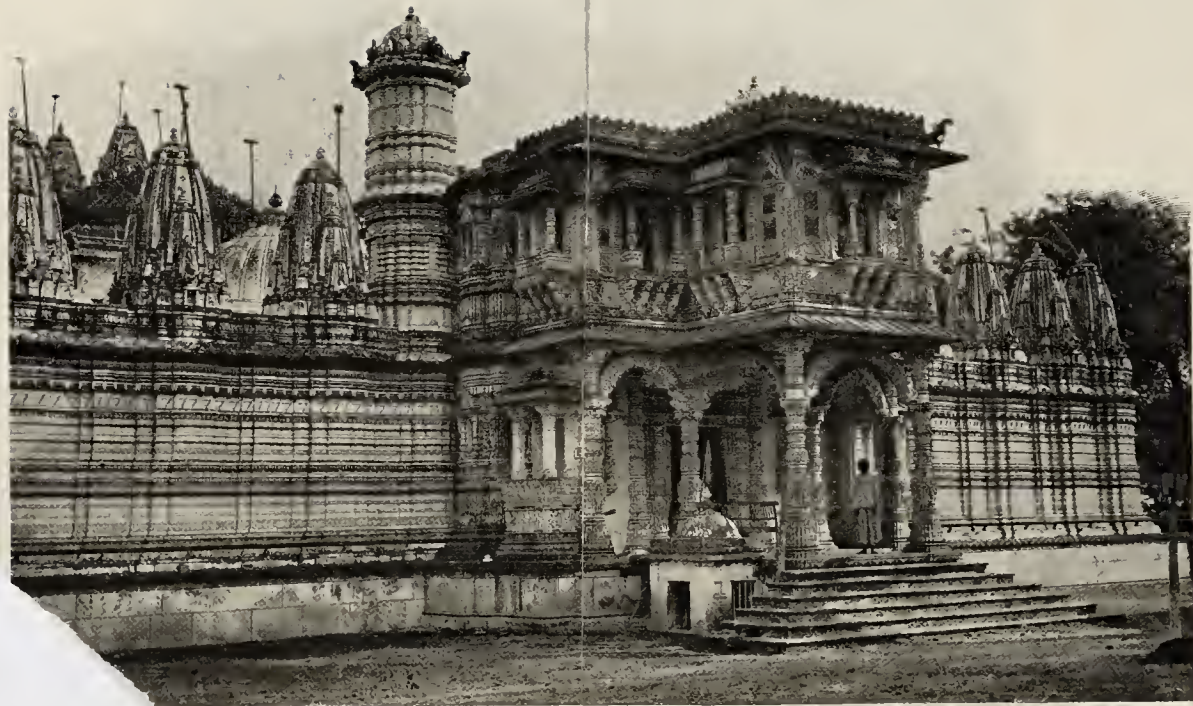
GOD keeps His promises and never was a richer promise made than that which was fulfilled amid wonders and signs on the day of Pentecost. Pentecost was a regular Jewish festival, but the marvels of spiritual baptism here recorded were no part of the ordinary celebration of the day. The gift now given was unique and singular, as became the inauguration of the Christian Church. The Jews called Pentecost the "Feast of Weeks," but this Pentecost we might say, by its indication of the never failing sources of spiritual mastery, could properly be termed a Feast of Centuries, since it began a new era of Christian conquest which shall not cease till the Lord comes again. A fresh and profounder meaning was also given to that other name which the Jews had for Pentecost, the "Feast of Harvest," for this wonderful season in Jerusalem when three thousand were converted in a day, has proved to be the first-fruits of a long series of Gospel triumphs, whereby multitudes in successive groups have been swept into the kingdom. Christianity despite all its failings has not yet ceased to be missionary, and still the church is studying the meaning of this second chapter of Acts, and striving to obtain that gift of power for Twentieth Century use which was so signally bestowed in the First Century.

The favoring conditions of this Pentecostal blessing were found in the attitude and spirit of the early disciples. They were "all with one accord in one place." Two points worthy of serious attention are here involved. The early disciples were literally collected in one spot, not neglecting the assembling of themselves together, and moreover their agreement was not merely local, but also spiritual, for they were "of one accord" while in one place. The union was most close and intimate. Hence, loving one another, and agreeing in their earnest desire for a blessing from on high, they were in just that receptive condition of mind and heart to invite the descent of the Spirit. A united church is a blest church, but spiritual favors are never bestowed upon believers who quarrel one with another, or who are even simply indifferent one to another.

Language is impotent to describe the exact nature of the portents which accompanied the gift of the Spirit. The figures here used are at best but approximate representations, for the "sound" which "came to be out of Heaven," was "as of" a rushing wind, or a breeze violently borne along, and the tongues were "as of" fire, luminous and lambent. The signs were not literal wind or flame. It is impossible for us mortals to speak of heavenly mysteries except by means of these "as of" styles of expressions, that is, symbolically and metaphorically, and in a riddle. The tongues were more properly "distributed tongues" than "cloven tongues"—the idea being that the inspiration was not the monopoly of a few, but was distributed among the worshippers. Perhaps wherever in the assembly there was an unusually devout and expectant heart, God sent thither a peculiarly remarkable gift of religious utterance. Yet in some measure they were "all filled with the Holy Ghost," the laity as well as the ministry. In the conferring of this unction from on high, no distinction was made among the disciples on the line of worldly possessions or social prominence. If any differences were made, the distinctions arose from varying degrees of spiritual capacity.

A very remarkable fact connected with this Pentecostal blessing was the gift of tongues. This does not mean that the disciples had never spoken for Jesus Christ before this date. Previously they had tried hard to say some things for the Master—but now the saying of those blessed truths came easy. Before they had spoken stammeringly, blunderingly, and with only partial apprehension of the truths which they were struggling to utter, but now those same disciples were bold as lions, their tongues were unloosed, their speech was barbed as though set with sharp-pointed flames of fire, and in a modern phrase they "had liberty." They spoke like new men, and it was this transformed power of testimony which excited among the mixed multitude of hearers strong emotions of fear and expectancy, of wonder and awe, of dread

\* International Sunday-School Lesson for January 12, 1902. Acts ii: 1-11 Golden Text: The promise is unto you, and to your children. Acts ii: 39.



ENTRANCE TO HINDOO TEMPLE AT AHMEDEBAD.

## Woman's Place in India--IV

THE IDEAL AND THE ACTUAL VASTLY DIFFERENT UNDER  
THE NATIVE RELIGION;

BY THE REV. JOHN BANCROFT DEVINS, D. D.

"A wife is half the man, his truest friend:  
A loving wife is a perpetual spring  
Of virtue, pleasure, wealth; a faithful wife  
Is his best aid in seeking heavenly bliss;  
A sweetly speaking wife is a companion  
In solitude; a father in advice;  
A mother in all seasons of distress;  
A rest in passing through life's wilderness."

IT would be difficult to find in Christian literature a definition of a wife that surpasses this, taken from the Mahabharata, the great epic poem of the Hindu religion. Alas, the ideal wife of the Mahabharata is not the one that residents of India knew when Carey landed there at the close of the Eighteenth Century; she is not the one that is found to-day on the plains or on the hills of the great empire. While the word of a missionary should be accepted without question, it is fair to admit that to many people, the fact that men and women have left home and native land to better their fellowmen in foreign lands, disqualifies them as credible witnesses when speaking of the religious condition of those lands and unfits them as historians, if it does not make them appear incapable of telling the truth. At the same time, the statements of those missionaries are accepted by them as Gospel truth on all themes except that referring to the opposition which the Gospel meets.

It is fortunate, therefore, for the cause of truth as well as the Gospel, that scholars and statesmen have left diaries and written histories and state papers, so that one need not rest his arguments on the claims of missionaries alone. It is difficult to imagine what India would have been without the missionary. William Carey's biographer tells what the consecrated cobbler found there in 1793. But fifty years later, in parts of the empire, where the Christian missionary and the Christian statesman had not gone, the situation was scarcely different from what it was in Carey's day.

Sir John Lawrence, the gifted Governor-General of India, made statements stronger than any now recalled from missionary sources at that period. Seventeen years had elapsed since Bentinck had sent to Carey for translation the Regulation declaring that widow burning was suicide, and that any one who aided in this practice was guilty of murder. Publicly and privately protest was made against this order. In writing to his brother Henry, Sir John Lawrence in 1846 said: "The hills are far behind the plains in the intelligence of the people, and the chiefs are far behind the people. Civilization would certainly not progress under their rule. Infanticide, Suttee, punishment for witchcraft, are common among them."\*

Robert Cust, a life-long friend, thus speaks of the Governor-General: "John Lawrence was full of energy—his coat off, his sleeves up above his elbows—and was impressing upon his subjects his principles of a just state demand, and their first elementary ideas of natural equity; for, as each man touched the pen, the unlettered token of agreement to their releases, he made them repeat aloud the new trilogy of the English Government: 'Thou shalt not burn thy widows; thou shalt not kill thy daughters; thou shalt not bury alive thy lepers;' or in Hindustani:

"Bewa mat jalao;  
Beti mat maro;  
Kori mat dabao."

and old greybeards, in the families of some of whom there was not a single widow, or a female blood relative, went away chanting the dogmas of the new Moses, which next year was sternly enforced."†

\*Life of Sir John Lawrence, Vol. I. (p. 184).

†Life of Sir John Lawrence, Vol. I (p. 171).

It would startle an American audience if a missionary should say that a little more than half a century ago, there were whole communities without a girl, so fanatical were the people on the subject of caste. But it need not surprise one for R. Bosworth Smith, the biographer of Lord Lawrence, writing of the Rajpoot races of the Northwest said:

"The Rajpoot deigns not to give his daughter to a member of an inferior subdivision of caste to himself, for he himself would lose caste thereby; he dares not give her to a member of the same subdivision because such connections are looked upon as incestuous. The difficulty, therefore, of procuring any eligible husband for his daughter; the ruinous expense connected, according to immemorial custom, with the celebration of the wedding; the suspicion with which an unmarried woman is apt to be regarded by members of her family; and the ease with which, living in the jealous seclusion of his ancestral home, the father can get rid of an obnoxious addition to it; all these causes combined to overthrow the voice of parental affection. So wholesale was the destruction of female life that, when the attention of philanthropists was first directed towards it, whole village communities were found to be without a single girl."‡

The swami speaks of "the old missionary tale" of Hindu mothers throwing their babies to the crocodiles in the Ganges, and explains that perhaps the story arose from the fact that in certain places poor Hindu mothers place the dead bodies of their little ones by the river side, because they cannot afford the expense of cremating them. If the teacher who has made a specialty of Vedantism will turn to the Regulations issued by Lord Wellesley when Governor-General, he will find that while it is a missionary tale, in the sense that a missionary secured its publication, it bears the stamp of the British Government; had Wellesley remained Governor another year, he would doubtless have abolished Suttee; as it was, he helped to prevent the repeal of Lord Bentinck's Regulation when it reached the Privy Council in 1832.

Carey had observed the dedication of children to the Ganges to be devoured by crocodiles and sharks. In addition to his personal protest to the people, he called the attention of the British Government to the matter. "The result of Carey's memorial," says his biographer, "was the publication of the Regulation for preventing the sacrifice of children at Sagar and other places on the Ganges, saying: 'It has been represented to the Governor-General in Council, that a criminal and inhuman practice of sacrificing children by exposing them to be drowned or devoured by sharks, prevails. \* \* Children thrown into the sea at Sagar have not generally been rescued. \* \* but the sacrifice has been effected with circumstances of peculiar atrocity in some instances. This practice is not sanctioned by the Hindu law, nor countenanced by the religious orders.' It was accordingly declared to be murder and punishable by death. This was the rule of Lord Wellesley. Sepoys were stationed at each gathering to see the law observed. Strange to say, the people quietly assented, the practice soon fell into disuse, and this special form of infanticide has so completely disappeared from sight, that it is often denied that it ever existed."

Swami Abhedananda quotes approvingly Sir Monier-Williams when he says that in provinces overrun by Mohammedan conquerors, the seclusion and ignorance of women are greater than in provinces not affected by these conquerors. But his apparent desire to present partial statements manifests itself here also. He omits two telling paragraphs on the same page. He gives this statement of the great teacher and traveler:

"Moreover it must be noted that the seclusion and ignorance of women, which was once mainly due to the fear of the Mohammedan conquerors, do not exist to the same degree in provinces unaffected by the influence of

‡Life of Sir John Lawrence, Vol. I. (p. 181).



those conquerors."\* The swami does not give the paragraph from the same page immediately preceding this one:

"Of course those women of the upper classes who are cooped up behind Pardahs in secluded apartments vegetate in profound ignorance of the world around them, while the duty of training and forming the character of their children is, I fear, neglected by all. Still the women of India are generally satisfied with their position and desire no change."

Nor does he add the paragraph which follows the one that he quotes:

"Nor are child widows, though generally condemned to perpetual mourning and to a life of domestic drudgery, treated with equal harshness in all parts of India."†

The swami quotes from the Manu code at length, but he does not give the section to which Sir Monier-Williams refers when he discusses a most painful subject, still a vital question in India:

"In regard to women, the general feeling is that they are necessary machines for producing children (Manu IX. 96); and without children there could be no due performance of the funeral rites essential to the peace of a man's soul after death. This is secured by early marriages. If the law required the consent of boys and girls before the marriage ceremony, they might decline to give it. Hence girls are betrothed at three or four years of age, and go through the ceremony of marriage at seven to boys of whom they know nothing, and if these boy-husbands die they remain virgin widows all their lives. They may be taken to their boy-husbands' homes at the age of ten and even become mothers before eleven." In a footnote the author adds this information: "When the previous edition of this work was published, the earliest age for cohabitation was ten, but the raising of the age to twelve became law on March 12, 1891. It remains to see whether this law will become almost a dead letter like the Act of 1856 for legalizing the marriage of widows."‡

Speaking of child-marriage in India, Sir Monier-Williams says:

"Nothing has tended to the physical and moral deterioration of the people so much as child-marriage. It has not only resulted in excessive population, rapidly multiplying till reduced to so low a standard of moral and physical stamina that every failure of crops adds deterioration to starvation. It is an ever present source of weakness and impoverishment, destructive of all national vigor, and fatal to the development of national thrift and economy."\*\*\*

But what of the present and future of women in India? Have the missionaries fulfilled their mission to the people of that land? Has civilization gone so far under British rule that if the latter were withdrawn, the future would be safe?

The Rev. W. F. Sutherland, of the Church of Scotland, formerly a missionary in India, in an address at the ecumenical Missionary Conference, speaking in the Central Presbyterian Church, April 28, 1900, said: "Hinduism is a high religion, and yet in the name of religion widows were burned to death. One of my colleagues, of the same branch of the Church of Christ as I am, an ordained minister of my Presbytery, is an old man who brings us very close to one of the terrible fruits of Hinduism as a religion. He was a Brahman of the Brahmans, Kulin Braham, whose father died when he was a boy. His mother ascended the funeral pyre, and he, a little child, had to take in his own hand the torch that set fire to the pile of wood upon which his mother was burned to death in the name of this religion, this Hindu religion. He was the last Suttee in India. But if to-morrow British rule in its strength were relaxed, over the length and

breadth of India, the flames of widow burning would be relighted."†

But British rule is not to be withdrawn and Christianity is not to leave the land which has been the theatre of nearly all the great religions of the ages.

The Rev. Dr. Frank F. Ellinwood, for a quarter of a century a secretary of the Presbyterian Board of Foreign Missions, and the head of the Department of Comparative Religions in the New York University, who has traversed India throughout its length and breadth, and who has made a life study of the religions of the Orient, is hopeful for the future. He is not blind to the degrading influences of Hinduism: "The horrors of the Sati and the murder of female infants—these bitterest fruits of priestly tyranny," he says, "were left unchecked until the British Government, inspired by missionary influence and a general Christian sentiment, branded them as infamous and made them crimes." At the same time he recognizes the influence of a Christian civilization in India. "But now even the native sentiment of the better classes in India is greatly changed by these higher influences, and the conventional morality is rising above the teachings of the national religion. Widow burning and infanticide belong almost wholly to the past. Child-marriage is coming into disrepute, and caste, though not destroyed, is crippled, and its preposterous assumptions are falling before the march of social progress. \* \*

"Of course, millions of men still adhere to the old corruptions. Millions in the remoter districts would retain the festival of Juggernaut, the hook-swinging, even infanticide and widow burning, if they dared. The revolting orgies of Kali and Doorga, and the vilest forms of Siva worship, even the murderous rites of the Thugs, might be revived by the fanatical, if foreign influence were withdrawn; but taking India as a whole, these things are coming to be discarded. The people are ashamed of them; they dare not undertake to defend them in the open day of civilization. All intelligent people are persuaded to accept the situation, and look to the future instead of the past. The country is full of new influences which must be counted as factors. British rule is there, and is there to stay."‡

The need of India was never greater than at the dawn of the present century; the opportunities were never so great. Men and women of wide vision, intelligent sympathy with the people of other religions and consecration of heart and will are needed and means sufficient to press forward the battle for Christ and the Church. Then will dawn the glad day of which Dr. Ellinwood speaks in one of his Ely Lectures at Union Seminary:

"There was a period in the process of creation when light beamed dimly upon the earth, though the sun, its source, had not yet appeared. So through the present Hinduism there is a haze of Christian truth, though the Sun of Righteousness is not yet acknowledged as its source. But the Spirit of God hoods over the waters, and the true Light of the World will break on India."\*

New York.

(THE END)

† Ecumenical Missionary Conference, Vol. I. (p. 390).

‡ Oriental Religions and Christianity, Frank F. Ellinwood, D.D., LL.D. (p. 106-7).

\* Oriental Religions and Christianity, p. 110.

## Why Are Ye Troubled?

BY S. T. WHITE

HOW natural is the feeling of depression that comes over one in these closing days of the year. Looking back over the months that have flown so quickly, and viewing the failure of so many resolutions made, and the miscarriage of plans for self-improvement, one cannot help feeling troubled by the outlook for the future.

If one, however, will carefully study the past and endeavor to discover the cause of their failure to make their life what they had hoped for, they may be able in the months to come, cause their very failure to be the

\* Brahmanism and Hinduism (p. 388).

† Brahmanism and Hinduism (p. 388).

‡ Brahmanism and Hinduism (p. 387).

\*\*\* Brahmanism and Hinduism (p. 500).

# EPIPHANY.

Edited by Members of the Oxford Mission.

PUBLISHED EVERY SATURDAY.

VOL. XX,  
No. 41.

SATURDAY, OCTOBER 11, 1902.

4 annas  
per annum

THE EPIPHANY is sent post free. The Editor will be glad to answer any questions respecting Religion, and to receive for publication letters or articles on questions of Morals and Social Progress. All communications must be accompanied by the name and address of the sender, though not necessarily for publication. They should be written clearly, and on one side of the paper only.

Communications for the EPIPHANY should be addressed to the Editor, 42, Cornwallis Street, Calcutta. Applications or notifications to the Manager, same address. The first number sent to each person will be the first of the following calendar month. Applicants are requested to specify their position or profession, and to print name and address very distinctly.

The paper will not be posted to school pupils below the Entrance Class, and to members of that class only on receipt of a recommendation from the Head Master to the effect that they are likely to profit by reading it. It can only be sent to their school address. First and second year students must have a recommendation from their college authority.

A number is assigned to each recipient, which he is specially requested to mention when notifying change of address, etc.

The paper will not, as a rule, be posted to students in Calcutta, but single copies may be obtained gratis on application to the Durwan, 42, Cornwallis Street.

The annual subscription specified above is not compulsory, but voluntary. We appeal especially to our Christian and Missionary friends to assist us in this way, as the expense of circulating the EPIPHANY is necessarily very heavy. Subscriptions and donations will be acknowledged in our columns. They should be addressed to the Manager. Postage stamps are acceptable.

The EPIPHANY may be obtained in England from Miss E. Lucas, Aspenden, Shortlands, Kent.

## ACKNOWLEDGED WITH THANKS.

SUBSCRIPTIONS have been gratefully received from the following :-  
Narayan V. Nagarkatti, Haveri, Dharwar; Jotindra N. Chowdry, Dacca; Radhika M. Guha, Choupalli, Noakhali; Rev. G. Krishnaya, Ellore; M. T. Yad, Batala; P. D. Muthumalai, Chingleput.

## Article.

### THE RELIGION OF THE STUDENT.

A HINDU ON MODERN HINDUISM.

A REMARKABLE article on the 'Religion of our Young Men' appears in the *Kayastha Samachar*, an ably conducted monthly review, published in Allahabad. The writer is a Kayastha, and, as will be seen from the extracts given below, he is engagingly frank in his criticism of some of the modern developments of religious thought in India. He begins by pointing out the want of reverence and religious feeling in the modern student as compared with the deep religious feeling of the class from whom he comes. 'A shallow Voltaireism is the creed of most students; nothing inspires awe in their minds; they talk of God and Incarnation and Revelation, as if these were so many problems in the Conics, all solved and ready-at-hand, to profess doubt and perplexity in the immediate solution

of which would be the mark of a superstitious unenlightened man.' The writer contrasts the student unfavourably with the earnestness of many prominent Native Christians of an older generation. The *Kayastha* continues :-

'It was with the revival of Sanscrit learning that the spirit of scepticism or of impotent nihilism in religion began to show the first indications of existence. The study of Sanscrit opened to men's view unexplored treasures of philosophy and metaphysics, speculations and theories which had long lain impervious to human scrutiny, ideals and doctrines which attracted attention by their novelty and their superiority to the code of the priest-cult then in vogue, whose tyranny and degeneracy even the most conservative were beginning to feel. And with this unearthing of a long-buried philosophy came a reaction; and the instinct of "Our own" gained undue predominance over the force that drew men to the "True." Instead of looking on Christianity as a fulfilment of the Divine purpose as meditated by the old *rishis* and saints, men began to feel that Christianity was an exotic, and in accepting it they lost their individuality and merged their distinct existence as a people in the vaster fabric of European society. A squeamish regard for everything Indian was entertained by all educated men, and various expedients were devised to preserve what was supposed to be the Hindu religion divested of its unsavoury features, which could not stand the scrutiny of modern enlightenment.

'The Brahma-Samaj, which I hold has done more evil than good, was started as a convenient resting-place for such wayfarers on the road to Truth as having abandoned their native place were afraid of venturing into an entirely foreign country. All those who could not muster courage enough to take a decisive step, and yet could not remain in the ancient routine without doing violence to their conscience, and sadly compromising their innate integrity joined it, and, like Mr. Facing-Both-Ways, secured the goodwill of both parties. Corresponding to the Brahma-Samaj, an organisation was set on foot in North India by Pandit Dayananda, called the Arya Samaj. It is a comfortable compromise between Hinduism and Christianity. I ascribe the present religious "vacuity" in the young minds to the rise of those Samajes and other "expediency-institutions." They have infused into the youthful minds a shallow bombast of "Veda" and "Aryan greatness," and "our ancient India," and "look at what Professor Max Müller says," and "the Hindu religion is catholic," together with a great many phrases, which very few understand. They have not found for us a self-sufficient religion; they have only hindered anxious minds in their search after truth by providing them with pleasant staying-places, where they may stop in the painful 'pilgrim's progress,' and say with complacent smile, "I ain't a benighted old Hindu, oh no! I am for widow marriage and female emancipation. I am against idolatry. I have thrown off the yoke of the priesthood. I ain't a superstitious man, others may be." The almost hysterical utterances of Keshub Chunder, and his apparently broad tenet of including Jesus,

and Mahomed, and Hari and Nanak in the same category of God-seeking souls, only betray his inability to solve the question of Life and Death satisfactorily for us. Never was the rule of chemical combination among elements of opposite properties more effectually illustrated. At a certain period of a man's existence, his soul is sore troubled with doubt, and various creeds of men press on his attention with burdensome importunity. It is the Slough of Despond; and Keshub Chunder emerged from it with a strangely incoherent dogma in his head.

The writer goes on to say that the average Hindu student abhorring, partly from principle and partly from fashion, the idol worship of his home, finds no way where to turn his head. The 'glory of ancient India' has proved a snare and delusion for many ardent minds, for an exaggerated notion of our ancient sublimity and grandeur has led many to fritter away their energies on the main task of exolling times of which we possess very inadequate knowledge. It has invested the past, in most minds, with a false glory and greatness, which begets a stationary or retrogressive condition in the present. Dr. Johnson's advice, 'Beware of Cant' applies to religion also. Cant is the curse of the modern student.

'Another creed which has found favour with almost all young men, from its adulation of old Hindu ideals and its profession of sincere respect for the institutions of our fathers, is Theosophy, as expounded by its great mouthpiece, Mrs. Annie Besant. Now I declare that Theosophy is a backward movement, inasmuch as it tries to reintroduce into our creed those doctrines of a bygone age which we threw away long ago. To attempt to assert the divinity of the Puranas, to find inimitable beauties and lessons, from a spiritual standpoint, in the obscene farces of Krishna related in the Bhagvat Purana, to insist on the performance of *shraddhas* as a pious ceremony, to defend idolatry with plausible, long-exploded arguments, is to lead us back to the stage from which we started and to undo the labour of years in the cause of religious reform. I believe that the Theosophist school is a great favourite, because it panders to the vanity of the young "patriots" and enthusiasts, who want to defend even the Puranic customs so absurd in themselves. It is the fashion in these days to discover hidden truths in the most trivial, ridiculous practices of the Hindu creed, to apply all the forces of ingenious sophistry and misguided zeal for the purpose of extolling everything ancient. This arises from a mistaken notion of patriotism and "love of country," which makes our young student forget the wise maxim of the late Sir T. Madhava Rao: "What is not true is not patriotic."

'The student catches hold of all utterances of the pioneers of the theosophic movement as a very convenient card to play in all his discussions and disputes. But does all the cant about Ancient India lead to any serious conviction? Does it engender in any mind that moral thoughtfulness, that constant prayerful attitude of the mind, that consciousness of sin and of need of salvation, which are the first essentials of a religious frame of mind? I hold that all these movements serve only to inflate that false pride, which is a stumbling-block to many, and which leaves many an intelligent student talking glibly of Vedanta and Gita, and the wisdom of the Aryans, and all the hollow make-believe, which disfigures the conversation of our young students on religious topics.

'I may be accused of *Sahibism* or of heterodoxy, but I think it necessary to warn young men against the error into which they are likely to fall, if they are merely to repeat the formulæ framed by a set of visionaries, the truth or falsehood of which they cannot for themselves verify. Let every young man read the Vedas for himself from the English translations of Max Müller or Wilson, and then let them think and judge how far he can concur in the theory of inspiration as applied to the Rig Veda. I am afraid that for ten students who have read through

one of the Gospels, there is not one who has so much as opened a volume of the Rig-Veda! Let those who think otherwise come and deny this. What, then, is the use of reiterating, like parrots or phonographs, second-hand opinions, and lecturing about what we do not know. Let this empty talk cease, and there is more hope for the future.

'It is because the prevailing creeds do not lead to any deep heartfelt conviction, because all that they impart to their votaries is a skin deep theology, to be paraded on all occasions of show or defence, that our young students have no settled beliefs; anything like a spiritual existence is unknown to them. To blame Christianity for bringing about this sad condition of affairs is unjust, as if one were to attribute the presence of the disease to the efforts of the competent physician. It is generally considered "patriotic" to lavish blind praise on the Vedas and other ancient books. I only ask, let those who have read them be allowed to speak, and all this clamour will subside. Active tongues in unthinking heads do great mischief.

'When the late Bishop of Calcutta proposed to the Government of India that the Bible should be taught as a class-book in all schools, the whole Press at once levelled its artillery of abuse and invective against his devoted head. And great was the joy of the entire "patriotic" community when the proposal met with scant courtesy at the hands of the Government. Now, I should think that, without incurring any danger of joining the fold of the Christian Church, our students will gain one important advantage from the introduction of the Bible in their curriculum of studies: they will be made more earnest, more thoughtful and morally better men. It is a fact, which nobody can deny, that the students of Mission Colleges are more conscientious, more regardful of the demands of truth and honesty in all their dealings, and in every respect better-behaved men than the students of other institutions. I can quote authority, and the opinions of competent judges support my statement.'

The writer goes on to say that he has spent many an anxious hour pondering on the remedy for the present state of things; and has come to the conclusion that whatever is true must be *made* Indian, whether it is so to begin with or not.

'The first remedy that I have to suggest is the introduction of the Bible as a class-book in all primary and high schools. I have found that lessons from the *Manu Smriti*, the *Gita*, or the *Puranas* have proved ineffectual in broadening the mental vision of the student, and have a tendency towards strengthening the superstitious element in his spiritual nature. I have seen with dismay and indignation B.A. students, who ought to have known better, defending idol worship and Brahman feasting with all the fervour of proselytes. If the teaching of the Bible be substituted for that of the Puranic literature, our students will at least be freed from the trammels of bigotry and will learn to reason, generalise or investigate, like rational men. I am not a Christian, but I think the more Christ-like we become the better for us and our land. And towards securing this happy end nothing can be more effective than the practice of placing before the minds of our students daily and repeatedly the ideal of love, self-abnegation and suffering for other's sake that is presented to us in the pages of the Gospels. What figure in the ancient history of India impresses us with greater reverence, except it be Raja Rama Chandra? But the narrative, describing the life and deeds of the latter, is marred with gross inconsistencies, and its value as a testimony is much diminished. How simple, how direct, how unadorned is the Gospel narrative! Truth is stamped on it; it carries its proof along with it. No external evidence is needed. Half-an-hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the *slokas* of the *Puranas* or the *mantras* of the *Rig-Veda*.

'The second remedy that has occurred to me as being of possible utility is the establishment of societies for the purpose of disseminating religious literature and opinions. There is a group of men in every city who deeply feel the need of religious regeneration. Let such *true* patriots combine and start a club, whose avowed object should be to induce people to think on religious questions. The means they can adopt for effecting the purpose are manifold;—the publication of pamphlets and treatises, discussing religious problems; lectures delivered by competent men; magazines and journals in the columns of which the topics of religion should be freely discussed. All these will largely contribute to keep the public in touch with religion and maintain religious controversies of the day.

'In conclusion, I cannot do better than impress on my readers the great necessity of religious reform. Social reform follows in its wake, and all progress depends on it alone. In this connection, all young men ought to remember the words of an eminent poet, who teaches the need of prompt action:

"Arise! If the Past detain you,  
Her sunshine and storms forget;  
No chains so unworthy to hold you  
As those of a vain regret;  
Sad or bright, she is lifeless for ever,  
Cast her phantom arms away,  
Nor look back save to learn the lesson  
Of a nobler strife to-day."

**Correspondence.**

**SOME BIBLICAL QUESTIONS.**

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—I am a Hindu of a lower caste and I wish to be cleared of some doubts which I often meet with.

1. In Exodus xx. 5 we read thus: 'I the LORD thy GOD am a jealous GOD visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me.' Please why should an innocent child suffer for his father or grandfather? I do not believe in karma or in any of the shastras.

2. If a good and virtuous Hindu believes that JESUS is the SAVIOUR, will he get salvation if he is not baptised according to the custom of the Christians.

3. Please can you give me a clear and full idea about the 'Trinity'?

4. What and where are the seven heavens, mentioned in the Bible?

5. Who is Antichrist?

Yours faithfully,  
K. MAMACHAN.

[1. The words refer to the *temporal* punishment of sin; in this world a man can hardly ever bring evil upon himself without bringing it upon his children too, and GOD intends this to be a more powerful deterrent from wickedness than if a man's sin's affected himself alone. This revelation, however, is supplemented by another which teaches us that the *guilt* of sin, and therefore its eternal consequences, affect only the individual who commits it. 'The soul that sinneth it shall die.' Read Ezekiel xviii.

2. If a sick man says he believes his doctor, but does not take his medicines, will he be cured? Real belief implies obedience and JESUS CHRIST tells us to be baptized. St. Matt xxviii. 19.

3. No, we cannot; the nature of GOD is too high for any mere man to have 'a clear and full idea' of it. But you may understand it partially from your own nature, which is made 'in the image of GOD,' and is therefore both single and multiform.

4. In what part of the Bible have you found the seven heavens mentioned?

5. See the Second Epistle of St. John, verse 7.—ED., E.]

**CASTE AND THE ANCIENT VEDAS.**

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—In your issue of 6th September 1902 a correspondent, who signs himself Jatindra Nath Mallick, in support of caste quotes words of the 90th Hymn of the 10th book of Rig-Veda. But Max Müller says in his 'Ch ps from the German Workshop,' Vol. II, page 311:—

'If then with all the documents before us, we ask the question, Does caste, as we find it in Manu and at the present day, form part of the most ancient religious teaching of the Vedas, we can answer with a decided "No." There is no authority whatever in the hymns of the Veda for the complicated system of castes.'

Does your correspondent want your readers to reject the authority of the great Sanscrit scholar as untrustworthy?

Yours faithfully,  
M. S. NARASINHA IYENGAR.

TANJORE.

**WHAT IS HINDUISM?**

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—Your remarks on my letter, published in the EPIPHANY of 28th September, encourage me to pen a few more lines with the hope that you will not grudge me the space they require for publication.

1. If it be a fact that Mr. Saha Lall Barman believes that Hindu Monism was a primitive revelation made to the *rishis* in the earliest ages and that it was not reached as the end of a long process of evolution he is both correct and incorrect. He is correct, because, as Hindus, we all believe that the Vedas are eternal with GOD, and he is incorrect, because the Vedas were not revealed to one *rishi* at one time or at one place. These Vedas were revealed to different *rishis* at different times and at different places, according to the necessities of the times, and the power of understanding society had then. We find in the earliest portion of the Vedas prayers offered to pure material nature, every luminous or grand object having its share of prayers and sacrifices impartially. Later on we find the worship of the objects as they are assuming the form of worshipping the elements, which are their immediate cause; still later, we find different agents to these elements coming into existence. Out of these agents only three survive the rest and become the *Three Moorthies* of the Indian Triad; even these three moorthies are afterwards considered as mere tools in the hands of one Para Brahman. It is only in the end we find statements to the effect that the materials for the story that has been related hitherto are only phenomena and the nameless one is the noumenon.

In this connection I want to know if Mr. Pramatha Nath Ray still hugs the opinion that materialism and atheism are not parts of Hinduism; whether he will class the famous Charvakas or Lohayatas of ultra-materialistic theory and Sankhyas and Nyayakas of atomic theory and the consequent atheism, as Hindus or not. If he does not, surely Hinduism will have to lose many links in the chain of its history and make us own as ours the primitive nature worship only.

It is the Charvakas that gave us a lift from the primitive nature worship to that of Three Moorthies; it is the Sankhyas that made us seek for a noumenon; and it is the Buddhists and Jains that made Sankara lay an intellectual fence around our beliefs. Therefore to deny materialism and atheism is to deny Hinduism *in toto*. It is too big a fact for Mr. Pramatha Nath Ray to hide materialism and atheism, for they are the objects of very first attack in every Hindu religious controversial treatise. Roughly, Hinduism is divided into four classes, and each of these is again divided into six sects. Altogether we have twenty-four divisions, amongst which Lohayatas and Nireeswar Sankhyas hold their respective places in the list. To show clearly that materialism and atheism do form parts of

Hinduism and they are not militant against other sects, but merely one conduces to the other, I shall quote a few lines from Skandapurana, Sutha-Samhita-yajana-Vibhava-kanda 22 Athyaya:—'Listen with faith, O sages, to what I say as to the truth of the various paths. Vedas, Dharmasastras, Purana, Bharata, Vadanga and minor Vedas Kanika and other agamas; Kapila and Lakula in all their variety; the Pasupata, Soma, Bhairava and other agamas with their hundred varieties, Vaishnava and Brahma Agamas; the Agamas of the Buddas and the Arahats; Lohayata and Thara-Sastras in all their vastness; the profound Mimamsa, as also Sankhya and Yoga; all these and many more Sastras, the Omniscient Divine Being has made in brief.'

'As all streams ultimately empty themselves into the ocean, so all these paths ultimately lead to the Mahesvara himself. Worshipped in what form soever by people as ordained in their respective scriptures He assumes that form and takes the devotee on to the next higher step.' 'Thus these paths laid out as they are by Siva are all of them true and serviceable.'

2. Your second remark can be answered without much comment to the effect that dwaitabadis as well as advaitabadis are Hindus, and dualism equally with monism is a Hindu doctrine, as the former conduces to the latter, and only after an arduous search in the heavens for the kingdom of God people begin to understand the full import of the words 'The kingdom of God is within you.'

3. Again, Mr. Pramatha Nath Ray, in the EPIPHANY of 27th September, makes another mistake of drawing a boundary for Hinduism. Hinduism is an all-embracing religion, it will allow the whole of humanity to call themselves Hindus except those who of their own accord want to be called by different appellations. Hindu Society may out-cast a man for his vicious habits, for bastardism; in fact, if he breaks any one of the social laws, but cannot send him out of the pale of Hinduism.

Yours faithfully,

ROYAPETTAH.

K. MASILAMONI MOODR.

[But what is Truth?—ED., E.]

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—In connection with the discussion 'What is Hinduism?' which is going on in your columns, will you kindly insert therein the following passage taken from the 'Essays of the late Mr. S. V. Thomas, M.A.,' Medalist in Sanskrit?—

'Now what is Hinduism? When we speak of Mahomedanism, Buddhism, Jainism, Saivism, Vaishnavism, Brahmanism, Aryanism or any other *ism* of this country we attach some definite meaning to the word. Mahomedanism, for instance, is a religion founded by Mahomed, who is believed to have been a prophet of God who lived thirteen hundred years ago. The principles of his religion may be learned from the Koran and so forth. In the same manner when we speak of Saivism or Vaishnavism we understand that they are derivatives from the Sanskrit Siva or Vishnu, that they are religious systems in which Siva or Vishnu is worshipped as the supreme God. We are pretty well acquainted with their doctrines, what they enjoin, what they forbid, what hopes they hold out to their adherents, what punishment they threaten to inflict on the disobedient. But who can tell us what Hinduism is? From what language it is derived? Will the Hindu Tract Society that has come

to defend it or any of the pundits who preach it throw any light on this subject? We remember some months ago having heard one of the so-called Hindu preachers deliver an address to a large audience. This man, who was applauded by the whole town as a prodigy of Sanskrit learning, had the impudence to challenge his hearers to refute him if they dared. We waited. His first sentence was "I am going to prove that Hinduism is superior to all other religions." One of the hearers took him at his word. "Will you please define in what sense you use the word Hinduism?" "Why Hinduism is what we daily call Hinduism. I use it in that sense, that is to say, as we generally say Hinduism." We could not but remember Justice Shallow and his famous accommodation. "Accommodated—it comes of *accommodo*; very good. Accommodated, that is when a man is—being—whereby—he may be thought to be accommodated, which is an excellent thing." The objector again went on: "Before we discuss this or any question, I should like to know precisely in what sense I am to understand your terms." "Why? I use it as a term to denote the religion of the Hindus." But who are the Hindus? Is not a Native Christian a Hindu? Is not a Jain a Hindu? Hindu is a political distinction. It is a general designation for all the natives of this country. Hinduism, therefore, has no meaning. It is a chameleon that ever changes and ever presents different colours. It floats in the mouths of ignorant men to whom it never occurred that their words must have some meaning to themselves and to their hearers. It is a non-descript something which deals largely in gods who cut each others' throats and commit adultery with each others' wives; which abounds with rats that go to heaven because they trimmed a temple-light while engaged in drinking the oil and with men who go to hell because they were a minute too late in throwing a flower on an idol. To some people it is nothing more than a series of fairy tales. To others it is bathing and fasting. To some it is a school of philosophy. To others again it is a school of immorality. To the Hindu Tract Society, if we are to judge by its publications, it means an attack on Christianity.'

Yours faithfully,

VIRUDUPATI.

A CHRISTIAN.

A QUESTION.

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—It is now sometime past that I asked the Editor of one of the most influential *weeklies* of Calcutta, as he was then engaged in writing on the Religion of CHRIST, as to what he thought of the Resurrection of JESUS. I do not know whether he got my letter at all, or whether he thought my question was too foolish to give an answer to; but every time I looked into the paper for the answer of my question I was disappointed.

Now, will you, Mr. Editor, kindly allow me a little space in the EPIPHANY to put the same question to its numerous non-Christian readers. I have heard and read enough what my Christian friends had to say on it, and now I want to know what my non-Christian friends have to say on the subject. The question, then, is, the Resurrection of JESUS. Is it a credible or an incredible story?

Yours faithfully,

ICHTHYS.

# EPIPHANY.

Edited by Members of the Oxford Mission.

PUBLISHED EVERY SATURDAY.

VOL. XXII,  
No. 33.

SATURDAY, AUGUST 13, 1904.

4 annas  
per annum.

The EPIPHANY is sent post free. The Editor will be glad to answer any questions respecting Religion, and to receive for publication letters or articles on questions of Morals and Social Progress. All communications must be accompanied by the name and address of the sender, though not necessarily for publication. They should be written clearly, and on one side of the paper only.

Communications for the EPIPHANY should be addressed to the Editor, 42, Cornwallis Street, Calcutta. Applications or notifications to the Manager, same address. The first number sent to each person will be the first of the following calendar month. Applicants are requested to specify their position or profession, and to print name and address very distinctly.

The paper will not be posted to school pupils below the Entrance Class, and to members of that class only on receipt of a recommendation from the Head Master to the effect that they are likely to profit by reading it. It can only be sent to their school address. First and second year students must have a recommendation from their college authority.

A number is assigned to each recipient, which he is specially requested to mention when notifying change of address, etc.

The paper will not, as a rule, be posted to students in Calcutta, but single copies may be obtained gratis on application to the Durwan, 42, Cornwallis Street.

The annual subscription specified above is not compulsory, but voluntary. We appeal especially to our Christian and Missionary friends to assist us in this way, as the expense of circulating the EPIPHANY is necessarily very heavy. Subscriptions and donations will be acknowledged in our columns. They should be addressed to the Manager. Postage stamps are acceptable.

The EPIPHANY may be obtained by residents in Dacca and Barisal from the Oxford Mission there; also by residents in England from Miss E. Lucas, Aspenden, Shortlands, Kent

## ACKNOWLEDGED WITH THANKS.

SUBSCRIPTIONS have been gratefully received from the following :— K. P. Narain, Kasargodi; S. R. Anjaiah, Ellore; Mrs. Maitland, Calcutta; M. John, Mohamed and Company, Madras; P. A. Velu, Madras; K. P. Pendharker, Byculla; T. Raghavachor, Bangalore; Ananda Naik, Cuttack; Rev. H. J. Scudder, Madanapalle; William Lewis Shillong; J. C. Narasiah, Jannalnadugu; C. S. Ranganatha Sattivedu; V. K. Subramania, Kumbakonam; W. A. Mansell Bareilly; B. S. Savanur, Dharwar; P. D. Gotelieb, Baitalpur; M. Hanumantha, Nellore.

## Article.

### THE GREAT CHOICE.

"He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

Here is an apparent paradox—one too of a startling nature. What! am I to find my life, by throwing it away? Am I to gain everything, by giving up everything? To part with all in order that I may have all? Yes, that is what is meant. It is not said that the demand in its extremest form will be made upon all, that every one who follows CHRIST will be asked actually to lay down his life like the martyrs in the first centuries of the Christian Church. They we know had to face this paradox in its most literal form—there on the one hand was the Roman

judge ready to send the Christian standing before him to torture and to death if he refused to offer the incense to the heathen god; on the other hand was CHRIST. There was the choice. What a moment! It seemed such a small thing to do, just to scatter a few grains of incense on the altar fire, no words needed to be said, no denial of CHRIST by word of mouth was required; at the moment that he offered the incense on the heathen altar the Christian was free; the soldiers who guarded him would loose their hold, the crowds who were present to witness the trial would applaud him with acclamations; instead of being burnt in the fire, or thrown to the wild beasts, he could return to his family and his friends—yes, he would pass out of the court a free man with no further fear of torture or of death, out into the bright sunshine, to the busy streets—back to the old life, to home, to children, to his pleasure and his business—yes, he would have it all, he would have found his life. Found it! Yes, but at what an awful cost—found it to live his twenty, thirty, fifty, sixty years, haunted it may be by the reproachful face of CHRIST Who had died for him and Whom he had denied; and then to find that he had lost his life for ever; to find that he had made his choice, that for all eternity he had by his own choice for ever separated himself from God—to find that he had lost his life for ever. Yes, those must have been awful moments for the Christian martyrs when they had to make the choice of all choices—when they had to choose themselves or CHRIST.

But the choice in its extremest and most literal form is not, as I have said, asked of every one. And yet in a sense every one has to make it. For to accept CHRIST, and with that acceptance to receive the promise of eternal life, requires in *all* that same spirit which enabled the martyrs in all ages to lay down, literally, their lives for His sake. For CHRIST as He makes His appeal to men will not accept anything short of a complete surrender, an undivided allegiance. Whether he will put that allegiance to the supreme test by asking in this life a literal surrender of everything, even of life itself—that is a secret in His own keeping. But the allegiance of the human heart may be tested in many ways, some of them far short of the extreme test; and in some of those many ways every man to whose heart CHRIST speaks, directly or indirectly, must be tried.

Doubtless it is for this reason that JESUS CHRIST has laid such emphasis on the truth which these words convey. "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it"—for He seems in slightly different words to have repeated it on four separate occasions and it has been recorded by each of the four writers of the Gospel. In many ways CHRIST is speaking to you, our non-Christian friends, in this country to-day, you are many of you in the position of men who are being called upon to make the great choice. One consequence of the choice you see clearly enough—to choose CHRIST is to lose something, may be a good deal out of your present life, and that makes the choice very hard, harder a good deal than, perhaps, we who are Christians can fully realise. But it is not harder

for you than it was for the first Christians in the days of open persecution, and many Christians in all ages and in all lands have again and again had to make the choice under circumstances which have made it as hard, or harder.

It may help some, perhaps, if we examine the four-times-repeated saying of JESUS CHRIST, and see in reference to what special circumstances it was on each occasion spoken; for by doing so we shall, I think, see that it has its encouragement and warning for men in very varied conditions.

First, then, as we read it in St. Matthew x. 39, in the form in which I have already quoted it. "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." If you look at the passage in St. Matthew's Gospel you will see that it occurs at the end of JESUS CHRIST's address to His twelve apostles when He was about to send them forth, two and two, to preach and to teach. In that address He warns them that their ministry will involve poverty and hardship, and even opposition and persecution. But the special paragraph with which the words close deals with the difficulty which they, and others after them, must expect to meet with in their families and from their own relations. These are the words:—*Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me; and he that doth not take his cross and follow after Me is not worthy of Me.* And then follow the warning and the promise,—*"He that findeth his life shall lose it, and he that loseth his life for My sake shall find it."*

Ah yes, in this form we recognise the difficulty so quickly. Directly we seriously think about Christianity the difficulty about the home faces us at once. "My parents, my brothers and sisters, those I have grown up among; my wife, the one who is the sharer of my life, closest to me of all—yes, I know what it means directly I seriously speak of becoming a Christian. At once all will be changed, the quiet and peace of the home will be disturbed, I shall see the very ones I love distressed and stricken with sorrow, and I shall feel that it is I who am causing them all this grief. Or, perhaps, there will be my father's anger—the threat of expulsion from the house—my wife will refuse to come with me, my children will be taken from me; every tie which now binds me to those nearest and dearest will be broken. Yes, I see it all—it is no imagination, it will certainly happen. It is too much to ask. I cannot do it; I cannot wreck my life, my happiness.

Yes, my dear friend, we know how hard it is, and He knows it too, better than we can, for it is He who has implanted this very love of father and mother, wife and child in your heart. He does not ask you to cease to love them, but He asks you to love Him first and before all other, for He made you for Himself; all earthly love is given to you to help you to know His love, not to be the object of your love instead of Him; apart from Him you can find no real satisfaction for your deepest heart's desires. However much those you love on earth satisfy you now, one day they and you *must* part; you can follow them, or they can follow you to the burning *ghat*, but no further. Yes, it is true, you may seem to find your life in your home and family now, but you will lose it then, and lose it for ever. "But he that loseth his life for My sake shall find it." Yes; you shall find it in the joy of eternal life with Him for whom you have given up so much now. Ah, and who can tell but that you may find, too, those whose love you thought you had lost for ever; for your example may have worked con-

viction in their hearts; and in this life even, it may be, you may be reunited in that strongest of all bonds, the bond of the love of CHRIST. Christian history has again and again borne witness to the power of example, and as I write I know of some now living in this country who have borne to part even with their wife for the sake of CHRIST, and have in time received her back in the fulness of love in the Christian Faith.

The second time that JESUS CHRIST spoke these words they were addressed again to the Disciples. [St. Matthew xvi. 25.] He had been speaking of His coming death, that death of shame and pain upon the cross, and St. Peter, one of His Disciples, had used words expressing his desire that JESUS CHRIST should put aside these sufferings. Then it was that having rebuked St. Peter, CHRIST once more repeated this warning, this time in a slightly different form. "Whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it," adding this further warning—"what shall a man be profited, if he shall gain the whole world and forfeit his life?"

What is the point here? CHRIST is speaking to men who had made up their minds to follow Him, men who expressed their faith in Him, who have acknowledged what He really was. The CHRIST, the Son of the Living God—yes, they had resolved to be His, but then they wished that their discipleship should be one free from shame or suffering. Ah yes, if Christianity could be without the cross it would be so much easier; if there was no pain or suffering connected with it, no humiliation, no persecution, I thoroughly approve the moral teaching of JESUS CHRIST, I see how high it is, I see how much beauty there is in His human character—He is the greatest Teacher that has lived—yes and more, I will acknowledge Him to be GOD—I am ready to do all this, but let me do it quietly in my own heart. He can read my heart and know what I think and feel towards Him, why then need I make any outward sign of what I believe? Why, for example, need I be baptised? If I take that step I shall at once lose my position among my friends, I shall be looked upon as an outcast, I shall have to bear hard looks and hard words. I shall have all the humiliation of being looked down upon when I was once honoured and respected. I shall lose all that social regard and social position without which life would not be endurable.

Yes, once again my brother, it may be you would, but if the choice has come to you, you *must* make it one way or the other. If CHRIST has spoken to your heart, if His teaching has appealed to you, if in your secret soul you feel that He is more than man, that He is greater than any that have been on earth before Him, if you feel that He is the CHRIST, the Son of the Living GOD—if you feel this, then what does it mean for you? It means this, that CHRIST is looking straight towards you, and the great day of your choice has come. You are standing as it were between two tremendous issues; there is yourself, your ease, your popularity, your position in society; and there is JESUS CHRIST and with Him the offer of eternal life. Yes, weigh well what it means; as you hesitate listen to what He is saying to you. "Whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it. For what shall a man be profited, if he shall gain the whole world and forfeit his life."

But once again JESUS CHRIST speaks these words. [St. Luke xvii. 33] This time He is addressing not the disciples only, but also the Pharisees, a sect among the Jews who had asked Him when the Kingdom of God should come. He does not answer the question except to impress upon them that it will come suddenly and decisively, that there will be a danger lest men shall not be found ready by being taken up with the thought of their goods and their possessions (*verse 31*). The principal reference in this passage is, no doubt, to the return

of JESUS CHRIST at the end of the world, to judge both the living and the dead. But it is also true to see in it a secondary meaning, the coming of CHRIST to the individual man with the invitation to him to find his life by entering within His Kingdom. Here the danger specially pointed out is the danger of earthly possessions: of money and money's worth. Here then is the difficulty in another shape—here is the same choice only presented now in another form. To accept CHRIST, to become a Christian, may mean for you a life of poverty. You would perhaps naturally inherit property, which if you became a Christian you might lose; or you have a post from which you might be dismissed; or you fear you would not be able to get employment. Yes, it is possible, you may very likely be poorer than you would be if you remained as a Hindu or a Mahomedan. But then once again you have to make your choice, the choice is between wealth now in this life and when it is over—*nothing*; and perhaps poverty or less money now, but a share in the eternal riches of the Heavenly Kingdom throughout eternity.

But once again JESUS CHRIST declared this saying [St John xii. 25]; this time it was towards the end of His ministry. Two of His disciples had brought to Him some Greeks who desired to see Him. In them JESUS CHRIST saw the first fruits of that vast multitude of people of all nations who should believe in Him and be gathered into His Church. But first He must Himself make the great offering of His own life—that sacrifice of Himself for the sins of the whole world. "*Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit.*" And then He adds: "He that loveth his life shall lose it; and he that hateth His life in this world shall keep it unto life eternal."

What again does it mean? Does it not mean this, that no life can be really fruitful without sacrifice? Ah, it is so easy just to go on as we are. Why should I change? I am comfortable in my family life; I have money enough to supply my wants; I am quite as good as most of my neighbours—why should I disturb myself? Why should I listen to this imperious call of JESUS CHRIST which tells me that I ought to live for others and not for myself, that I ought to be making continual and laborious effort to rise higher and higher in the moral life; that I ought to yield myself up to a loyal and ready obedience to Him as my LORD and my GOD? It means such a lot of trouble, of effort, of self-denial—why should I do it? Because, dear friend, you are a *man*, and whether you recognise it or not, yet it is true that you were created not for earth, but for Heaven; not for this short passing life, but for eternity. Because you have powers and capacities which can only be developed and reach their fulness by means of moral effort and self-sacrifice. Because you were created not for yourself, but for GOD, Who, when you had lost yourself by sin, in JESUS CHRIST has come Himself to find you and to restore you to Himself at the price of His own life. Because you can only really find your true life, your true and eternal happiness, in Him.

Yes, you may love your life as you live it now, but if you do, you will in the end lose it. But if you are willing to part with it now, to live it for GOD and not for yourself, you shall in the end keep it unto life eternal. "There is," it has been well said, "a devotion to earth, a willing absorption into its interests and pleasures, a being *at home in the body*, which from moment to moment deadens every higher faculty. He alone who knows that he has powers which earth cannot satisfy, who strains with a divine unrest through the realm of sense to the unseen, who lives consciously by faith and not by appearance, prepares himself for the eternal order in which every faculty and gift of man will find perfect consummation and perfect employment."

The great choice! Yes, it is facing some among you—how will you decide? In that great day, how near it is we cannot tell, it may be much nearer than we think, but in that day when you will see JESUS CHRIST, before Whom you will stand as your Judge—how will it be with *you*? Will you have chosen yourself now and so will see Him only to lose Him for ever; or will you have chosen Him now, at the cost of yourself, so that you shall then find your life in Him, that life in which there is the fulness of joy and pleasure for evermore.

## Correspondence.

### SIN AND FOOD OF THE HINDUS.

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—It is doubtless in the interest of the Hindu public and in the interest of those of other nations who take delight in our Hindu Shastras, that I would turn my attention to the subject in question, although I cannot say for certain how far I shall be able to do justice to it. Yet I am quite sure that the conception of sin is more perfect amongst the Hindus than amongst other nations, especially the Christians. Adultery, theft, murder, lying and various others of this stamp are sins amongst the Christians, as the Rev. Mr. Sharrock says. They do not hold in the category of sins the eating of beef, fowl, wine and other similar foods. So, as we see, the Christian idea of sin is limited only to the breach of morality, but it does not extend to the articles of food. The very idea as seen amounts to nonsense and certainly requires amendment. It is as true as the day follows the night that sin is chiefly connected with food. First of all, we are to understand what sin means. It means depravity both mental and physical. Now, it will be clear to understand that the state of the mind will depend upon the state of the body and this proposition will act as an axiom with the medical faculties of every age and clime. So to commit sin or not largely depends upon our health, that is to say if our health be not sound we shall feel tempted or inclined to commit a sin. To be more clear, if we get a loathsome disease, we naturally get peevish and grow sick of everyone and everything. In this state, we can call anyone names, swear and do many other wrongs. There is another feature. The influence of some articles of food is cool and exhilarating, and of others sickening and exciting. Milk, ghee, vegetables (of course, some excepted) come under the former, and flesh, wine and some vegetables, such as onions, garlic, etc., fall under the latter head. Suppose you are a Londoner. So you are a man of cold region. Your staple food at home was beef. Now you are come to live amongst us in this climate and, unlike us, you take beef and wine. What will become of you? The answer is very clear and near at hand, that is, you will get leprosy as is still the case with many gross imprudent feeders. Why this takes place is that, as soon as you set your footsteps here in this hot climate, its atmosphere will act upon your system according to the inexorable decree of the Providence and so your blood will naturally grow hot. In addition to that, if you take wine and beef, whose business is to make blood hot, your hot blood will become hotter and so become foul. And so your disease is inevitable. Further, the tranquillity of mind is absolutely needed to meditate or contemplate. The reason why is quite clear. Can you offer up a prayer, when flown into a paroxysm of anger? Certainly not. So serenity of mind is necessary for the purpose. The articles of food such as beef, etc., stimulate the mind to a pitch, make our blood hot and foul, exciting and irritating and more fit for brutality and so destroy the serenity which is of so much consequence and vital essence in connection with contemplation and sacred life. So it is manifest from what has been said that the



articles of food such as beef, wine, etc., either pollute blood in hot climate or make minds unfit for religious purposes. And it is for this alone that the Hindus hold the taking thereof as sins. If our body gets unsound, our mind will naturally get so, and therefore every phase of our being will be altered for the worse. Will it not? To be more clear, if you take wine and get tipsy, you will naturally feel a sting of passion. Will you deny this? But no such thing will be, if you take to eating food as prescribed in our Hindu Shastras. In special cases and particular localities and climates our wise Shastras have ordained to use those things. So it is clear that food acts a very important part in question of sin. Adultery, murder and other acts of evil propensity owe their origin to some degree to articles of food, to company and to mode of living. It is to be admitted therefore that every kind of tiny mental derangements or physical infirmities springs from or has its propensity in, first of all, food and then other circumstantial combinations. Like the Hindus, the Mahomedans also think of food as connected with sin. The Christians *ought to tread in our footsteps in regard to sin affairs*. Merely the title of Rev. will not do. Beside a title, a close observation is required to make a teacher an authority.

Yours faithfully,

GOSAIN DURGA PUR.

HURRY DASS CHATTERJI.

[This letter is a good illustration of the confusion of mind fostered by Hinduism on a question which is of such solemn importance to us as the real nature of sin.—ED., E.]

#### HINDUISM OF THE PRESENT DAY.

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—Would the following article find a little corner in your world wide journal.

In Vedic ages, the ages long gone by when Hinduism was at its zenith, the true religion consisted in the due performance of the sixteen *sanscars*, in strict observance of the *nitraititikas* (constant and occasional ceremonies), in being temperate in food and drink, in regularly passing life in four stages, in having strict belief in the Vedas and other religious books, in the worship of 33 crore *deotas*, in using a peculiar fashion of dress becoming the various stages of life, etc., etc.

As time rolled on these strictnesses were relaxed and shortly after it remained confined to the performance of the *sanscars*, the observance of the *nityas* (constant ceremonies), temperance in food, and sustaining a strict belief in, and a great respect for, the Vedas; then in the performance of *yagopavit* (one of the most important *sanscars*), in observance of the *Sandhiya* (one of the most important *nityas*), and in temperance; then in temperance only; and now at last in abstention from beef only and nothing more.

Now the time is come that these so-called superstitions are dead and gone and are superseded by the more rational and enlightened ideas of the West.

At present it is doubtful if five men out of a hundred, who claim to be orthodox Hindus, can know the meaning of the word *Sanscar*, what they are, and how many they are.

I doubt if two per cent. Hindus can know the meaning of *garbhadhan*,—the first of the sixteen *sanscars*, how to perform it, and what are the uses of its performance.

Now Hinduism is confined to abstention from beef only and nothing more.

This distinction is also fading away and the time seems to be at the heels of Hinduism—may that time never come and may we never see it with our eyes—that this trammel will also be totally broken.

Now whatever may be the beliefs of a man, whatever may be his food, whatever may be the gods of his worship, he may be an atheist, a pantheist, a polytheist, a mono-

theist, a materialist, etc., etc., but if he simply professes himself to be a Hindu, lives and inermarries among them and wears a topknot, he is an admitted Hindu,—nothing more is required of him.

Those who in former times could not drink, without prejudice to their religion, a glass of pure water touched with the hands of a Mahomedan or a European are now freely allowed to drink a bottle of lemonade touched with the *lips* of a European; those who could not smell or even mention the name of wine and those who thought the sight of the murder of a cow equal to *Brahm Hilya* (murder of a Brahman) and would not see it at the expense of their life and even the idea of which (beef) gave rise to the Mutiny of 1857, now of their own accord prefer to take their food in English hotels where beef and wine are freely used. Those, who shortly before looked with hatred the coat-and-pant-wearers and termed them *Karistan* (Christian) now use them with great joy and thinking it the fashion of the hour, instigate their children to do so.

I feel ashamed to say that in our country *Bharatvarsha*, where once women preferred to be burned with their husbands or, if they could not, they would emaciate their body by austerities and by remaining absorbed in the meditation of Ishvar, and thought it an inexpiable sin to see the face or even mention the name of another man, there are now met with such women as, being under the influence of sensuality, have the audacity to come forward in newspapers and plead their cause for liberty to take a second husband, more ashamed I feel to say that their cause is defended even by the male class of our countrymen.

Then what remains there to observe the distinction of caste which the Hindus may boast of?—nothing. My LORD what a complete change! Furthermore, there are to be seen hundreds of subsections and ramifications of Hinduism by way of societies such as Arya Samaj, T. S. B., etc., etc., and people from all quarters flock to these societies with great avidity. But I doubt if one man out of a hundred clings to these societies from purely religious point of view, but from motives of self-interest. What these motives of self-interest can be, everyone can understand, and I do not want to injure the feelings of many by giving a description of them in express words.

Yours faithfully,

SAHARANPUR.

NIHAL CHAND GUPTA.

### Questions and Answers.

SHEO DAYAL, MAURAWAN.—Please repeat your questions, as your postcard has been destroyed.

NIHAL CHAND GUPTA, SAHARANPUR.—1. If you do not believe in the "doctrine of metempsychosis," then how do you account for the unequal distribution of the misery and happiness of the world?

*Answer*.—If everything is a consequence of our *Karma*, how do you account for the unequal distribution of the *Karmas* which have led to misery and happiness?

2. The Christians take a cheerful view of life after death, then why do they wear the ghastly paraphernalia of woe?

*Answer*.—Christians are sorry to lose sight of their friends for the time, but their sorrow is very moderate compared with that of those who can look forward to no reunion in the next world. See 1 Thessalonians iv. 13—18.

3. What is there which prevents you from believing in the incarnation of Rama?

*Answer*.—We do not see that his life is superior to that of many other fighting heroes of the past.

4. Can you point out any spot in the character of Rama during his life on earth?

*Answer*.—Did not Rama go out hunting, and is not killing animals a sin in the eyes of Hindus?

5. Does God like to be loved, praised, known like imperfect and mortal human beings?

*Answer*.—GOD is not like mortal human beings, but mortal human beings are in some respects like GOD.

THE JOURNAL  
OF  
The Gwalior Mission

VOL. I., No. II.

TORONTO, JUNE, 1905.

Price 50c. per Year



THE JHANSI HOME.

"I am sending with this a photo of Dr. Henry Forman, his wife and child, along with Mrs. Wilkie and myself, taken in front of their house. Their wee boy is a particularly bright and interesting member of the family, and along with him is his dog, that feels he has a special care of the young man, and so was given a place in the picture. The photographer is a very poor hand, and the good friends with whom we are staying do not show up as well as we know them; but I am sure some at home would like to see even a poor print of these two, to whom your missionaries owe so much."—*Dr. Wilkie.*

# The Journal

OF THE

# GWALIOR MISSION

VOL. I.

TORONTO, JUNE, 1905.

No. 11.

## FORE-WORDS.

*From Dr. Wilkie.*—"You may be interested to know that the men at Jhalra Patan sold 900 small Christian books, including Gospels, and 1,400 leaflets. May these continue to preach in that city though we are no longer there!"

"In the returns for last week 52,841 deaths are reported, but as the hot season is now on us, we shall probably have less of it until the rains come on. At Jhansi there have been a number of cases, but at the present time we hear of but few sufferers."

A week later: "Last week plague seizures in India were 60,762, and deaths 51,786, of whom 15,884 were in the United Provinces, in which we are."

"Of the earthquake I have written nothing, as I doubt not the telegraph has sent you all particulars. It is one more of those blows that are so manifestly from God, and that all tend to increase the questioning in India. These things have their own share in preparing the way for that 'time of refreshing from the presence of the Lord' toward which our eyes are turning."

"In a recent number of the *Baptist Missionary Review* we learn some further particulars of the Ko San Ye movement. In the Henzada District alone about 2,000 converts have come in during the year, and a new church of over 1,000 members has just joined the association. Many of these were bigoted Buddhists only a short time ago. The Rangoon field has probably received quite as many converts. From Kintung, the frontier station in the north-east, near the border of China, comes the news of a great awakening among the hill tribes. Five months ago not one of these was a Christian; now 439 of the Musos and kindred tribes have been baptized, and multitudes more are coming, even from beyond the Chinese border."

The picture of the Jhansi missionary home and its inmates, along with the abundant information in connection, appearing in this number, will awaken more definite and living interest in the place, as well as the people, and in the people as well as the place.

The Self-Denial Prayer Circle now numbers 36 names, 17 boys and 19 girls. One little boy of six writes from Manitoba: "Won't you kindly send me one of your Self-Denial Wheels and a Prayer Card?" He adds a P.S.: "Grandpapa gave mamma your JOURNAL, and I like to hear the stories." One family of five have joined the Circle all together. One child of thirteen, besides her own name, has sent the names of a brother and sister, of four schoolmates, and of one young friend in a distant town. So it grows.

There is this month such a supply of fresh matter from India that the Mission Band stories must be reserved. They will not now appear regularly, but may occasionally be inserted if there should be a lack of the news from India itself, for the conveying of which the JOURNAL exists.

Please notice: There are two changes concerning the meeting of the Toronto Prayer Circle for June. It will meet this month at 165 Bloor Street East, and on the *second* Friday instead of the first. These changes will probably continue through July and August.

The Parkdale Circle meets as usual in Parkdale Church Parlor, and on the first Tuesday of the month. The Markham Street Circle will meet on the second Monday at 454 Markham Street. These meetings commence promptly at three o'clock and dismiss at four. Women who are interested in the Gwalior Mission, or who are specially interested in prayer, will be cordially welcomed at any of these little gatherings.

## Dr. Wilkie's Letter.

JHANSI, APRIL 13th, 1905.

MY DEAR FRIENDS,

We are at last somewhat settled, and it is good to feel we have something like a permanent home. Our boxes from Canada and those from Indore we could not unpack till now, and so we constantly felt the want of things we could not reach. The Formans very generously have shared their home with us and we are going to be very comfortable, though of necessity want of room has compelled us to repack many of our things and store them away till we can get a house of our own.

## MISSIONARY CO-LABORERS.

In Jhansi are Rev. Dr. and Mrs. Henry Forman and Misses Williamson and Tresham of the American Presbyterian Church, and four ladies of the American Union Zenana Mission, a Society with its headquarters in New York. These ladies are Dr. Rose Fairbank, Dr. Munro, Miss Butcher, a trained nurse, and Miss Mary Fairbank, in charge of their evangelistic work. Of these, Dr. Munro is a Canadian from Halifax, a recent arrival, but one deeply interested in the work and already doing her share so far as her imperfect knowledge of the language permits. All the rest are American, but all are earnest, true-hearted Christian missionaries that have given us a very warm, kind welcome, and already are doing what they can to heartily co-operate with us in the work. We have arranged a weekly meeting on Saturday afternoon to compare notes, study the Word, and wait on the Lord for mutual guidance and co-operation. This will be very helpful to us.

Most of our party are of old missionary stock. Dr. and Miss Fairbank are of the third generation, their grandfather and father having spent their lives in the Mahratti Mission of the American Board in and about Ahmednagar, and several members of their family are to-day working in the same field.

Dr. Henry Forman is the son of the Rev. Dr. Forman of Lahore, who was the pioneer educationalist there, and whose work and influence is still felt in the Presbyterian College at Lahore that Dr. Kellogg some years ago spoke so warmly of. Dr. Forman of Lahore was given D.D. by Knox College, Toronto, about fifteen years ago. Most of his children are to-day in the mission field. John Forman is not unknown

in Toronto in connection with the Student Volunteer work. Dr. Charles Forman, another son, is doing splendid work as a medical missionary. A daughter is in charge of the Girls' High School at Allahabad, and Dr. Henry Forman is now in charge of their work in Jhansi. Mrs. Henry Forman was formerly Miss Newton and represents the third generation of missionaries in India. Both Dr. and Mrs. Forman were born in India and so as children spoke Hindustanee continually. Dr. Henry Forman is to-day one of the most fluent and correct Hindustanee speakers in India and at the same time one who seems in a very peculiar way to get near to and have an influence over the people. He has given much time and thought to work amongst the low caste people, and has already been, perhaps, the most successful of the American Presbyterian missionaries in this work. He was stationed at Etah, and there in about three years baptized over 650 people. On his return from furlough he was sent to Jhansi, and has already been permitted to receive by baptism at Ranipura over sixty, all low caste.

As to the importance of this work we are of one mind, and it will be a very real pleasure to co-operate with such an earnest, faithful worker. We both feel too the need for an educated band of workers for this and so we have already started what may be regarded as the beginning of a Training Class, in which we shall both take our share.

JHANSI.

The city may be spoken of as four separate cities closely associated together under one Government. On the north can be seen Jhansi Fort, with the native city closely nestling about its north, east, and west sides. Concerning this fort and its mutiny associations see the Young People's Corner. Passing from the native city to the south we come on the Civil Lines, on the city side of which we are living. Still further to the south we reach the Military Lines or Cantonment, with its long rows of barracks and officers' houses. To the west of the Civil Lines we come on what is called New Jhansi—a city of railway people, that has sprung into existence since the railway came here and that is every day growing larger.

Over 60,000 people are here now and the number is growing every day, so much so that house accommodation for either Europeans or natives

can with difficulty be obtained, and rows of new buildings are being run up on all sides.

The general appearance of the place is not inviting. It has been a rocky jungle for a long time. The roads have been made to conform to the rocky surface and so run about in all directions in a way that puzzles the new comer. The bare rocks are not pretty, and in the hot season become so many reflecting surfaces for the heat: Jhansi is therefore one of the very hot places of India. The Government, as always, is doing its best to encourage the growth of trees where there is any soil, and gradually nature will cover up these unsightly spots and so make the heat more bearable.

The language spoken, the Castes and Mohallas (or caste quarters) and the condition of the people are very much the same as met with at Indore. The large military and railway element produces a class of native people that are very difficult to reach, as too often they imitate the worst in the Europeans they meet: but in the native city they have preserved much of their old custom.

Plague is very bad in different parts of the city, and so there is a general fear of all strangers. This makes work very difficult. Again and again our men have been asked politely but decidedly to leave them, and in one or two cases threats were used. Gradually however, by quiet patience and kindly forbearance, the men are getting into one or another centre. Dr. Forman has opened a church amongst the railway native Christian people in what we call the Sipri Church. It is small but promising. The central church of the mission was built by Rev. Dr. Holcomb, who has been the missionary here since 1886. It occupies a very prominent place at the south-east angle of the Fort and so in the heart of the native city. The congregation here consists largely of the native Christian workers belonging to the two missions, along with now our small community.

School work has been done only in a very small way up till now. The ladies have had work amongst the women and girls, but almost nothing is being done amongst the men and boys. Medical work has been carried on very successfully by the lady doctors of the Union Zenana Mission in their fine hospital and dispensary. The largest Sabbath school in Jhansi is held by them on Sabbath in this hospital, and faithfully the Gospel is presented to every patient coming

to them. Another Sabbath School is held in the church, and is pretty well attended. A third will now probably be started in the Sipri Church amongst the railroad people.

For years work has been carried on in Rani-pura, an outstation about forty miles from Jhansi. One man and his wife had been baptized, but they were not regarded as very good examples of the Christian faith. On coming here last October Dr. Henry Forman moved out there, leaving Jhansi in charge of Dr. Holcomb, till he went home on furlough last March. An interesting work has developed amongst the weavers, and he has baptized in the past four months over sixty people from amongst them.

#### OUR PROSPECTS.

Both Dr. Forman and I are new to the work, and so are seeking for light as to what is best. Dr. Holcomb has sown very faithfully the good seed of the kingdom, and so we shall reap the fruits of his efforts in many ways, but of necessity we shall each have to work on lines that experience and the guidance of the Master shall indicate to be best *for him*, though not necessarily best for another.

The work amongst the low caste people is to-day all important. In the upheaval in India the old caste lines are being obliterated, and old customs over-thrown. In one of the Mohallas on which we are beginning work, a despised chamar or leather worker is employed as a goldsmith amongst that class that at Indore belongs to a rather high caste. I have never heard of such before. To go in and seek to mould and influence them seems to me to be a crying, urgent duty that we dare not neglect.

To work steadily on caste lines seems to me both wise and necessary. By that I mean to seek to reach those of one caste at a time. Thus far their sense of brotherhood is very strong. One of his own caste will influence his brothers much more than will any outsider. If therefore we can get the caste as a caste interested, and if some members of that caste believe in Jesus, their influence on their fellows will be all the greater. We are therefore seeking to get our men to work for openings amongst these separate castes, and have already reached sections of these leather workers, weavers, and potters, though as yet it is only a beginning.

Then we want as Christians a thinking people and some must try to educate them. In every

case the men seek by the school to get hold of the children, and through the children to get a grip of the old people. They generally see the need of their children being able to read, that they may be ready to seize any openings that to-day fall to the educated, without regard to their caste. If they give us a house for a school, and promise to send their children regularly, we promise to send them a teacher. This teacher has the liberty to teach what and as he likes. Christian hymns and Christian books are taught. It is an all-day-long Bible class, and believing as we do that where the good seed is sown, good fruit must follow, we are pressing this work as far as we can.

For permanent results we must have a Christian Community that have been fed on the Word. They must be taught to read to do this, and the Bible must be made so plain to them that they will of themselves gladly continue their study of it. This is not the work of a day, but is all important.

But to have teachers capable of doing this they too must be trained, and the training requires to be long continued, and to cover all the field of knowledge so far as it is possible. If a trained ministry is a necessity at home, infinitely more so it is here. The highest training is that derived from the study of the Word itself under the guidance of the Holy Spirit, but a wise, well trained, and well filled mind does not hinder the work of the Spirit; on the contrary such minds are the best tools in the hands of the Spirit.

Gamaliel's training not a little made Paul the valiant instrument of the Holy Spirit. How far we must or should go, we cannot at present say, but we have started our training class, and will together develop it as the claims and opportunities seem to require.

All the men carry with them tracts and Bible portions, and so far as possible seek to sell them. It is hard, and in many ways discouraging work, and so to encourage them we allow them half the price of all they sell at the full catalogue rates. A book will go often where the preacher cannot, and continues to preach long after his words are forgotten. As they have few books in their homes, it has a prominent place that it would not have on our crowded tables. And as so often they sit together in the evening and want to hear something new, the reader gets usually a number of eager listeners when he brings out his book. We therefore are anxious

to get as much Christian literature amongst them as possible.

We shall start as many Sabbath Schools as we can, and seek to make each of them a daily class when possible, of course we shall have regular preaching services in the different Mohullas or caste centres.

J. WILKIE.

(Looking through the above letter it is easy to note special points where prayer at home can touch the work and workers in India with power.

There is the Jhansi Home itself. What a focus point that is for prayer, and what a starting point for the "breaking out of waters."

There is the fellowship meeting on Saturday afternoon, when the workers of the three missions gather together to help one another, and to wait upon God for light and strength. It will help some in prayer of this sort to know exactly when they meet—that Saturday afternoon in India means Saturday morning in Canada, as we are eleven hours behind them.

There are the Mohullas, which Christ's messengers are seeking to win as whole brotherhoods to Him, as the Mangs were won at Indore.

Then there are the opening schools where the little children are taught, and where parents are being drawn, in spite of their prejudices, with "cords of a man, with bands of love."

Each of these is a point where intercessory prayer can touch the work with power.—E.D.)

### Weighty Words.

"I take off my hat," says Sir William Mackworth Young, Lieutenant-Governor of the Punjab, "to the humblest missionary that walks a bazaar in India, because he is leading a grander and higher life and doing a grander work than any other class of persons who are working in India. If the natives of India have any practical knowledge of what is meant by Christian charity, if they know anything of high disinterested motives and self-sacrifice, it is mainly from the missionary that they learn it. The strength of our position in India depends more largely upon the good will of the people than upon the strength and number of our garrisons, and for that good will we are largely indebted to the kindly self-sacrificing efforts of the Christian missionary. It is love that must pave the way for the regeneration of India as well as for the consolidation of England's power."

### The Muharram.

The Muharram is a Mohammedan festival that was held only a few weeks ago. Each set or class makes a tarbut or tazzia of bamboo and tinsel to represent the tombs, or at least to bring to memory the deaths of Hasan and Hussin,



two Mohammedan religious martyrs. These tazzias they worship for some days, and then, on the last and great day, carry in procession to the river.

You see in the front a very large one, and

behind it numbers of smaller ones, passing along the crowded streets to the river.

It is a festival that provokes, as no other in India does, Mohammedan fanaticism, and yet it is one for which they can give so little to justify its existence. Hindu and Mohammedan alike take part in it, and often the largest tazzias in the native states are those of the Hindu princes.

*From Mrs. A. H. Grace of Allahabad.*

To-night the Muharram, the sacred Mohammedan festival, that corresponds in some ways with our Easter tide, is at its climax. Last night and to-night are the great displays — torch-light processions, men dancing weirdly with burning sticks, and drums beaten fiercely and wildly. Men rush up, seize the drum-sticks, beat madly till they are exhausted, and then someone else rushes up.

Last night I awoke with a sense of terror. The throb of the drum is so tumultuous, vibrating with wild and uncontrolled passion. It makes one realize what a Mohammedan Holy War would be—cruel, relentless. I always feel that there is a dangerous element in India so long as the followers of the Prophet

are so powerful. They were the active agents in the Mutiny. The Hindus are much less warlike.

It is just as well that this season brings facts home, because it is so easy to grow accustomed to sights and sounds ordinary.

**Among the Leather Workers.**

We are made to feel still the effects of the fright caused by the plague in our work, and require to move with an amount of caution not thought of before. In one district the Christian workers had made quite an interesting start. The people were chamars, or leather workers. Joshua and Balwant

very much, or I would not have thought of offering medicine. He seemed glad to get anything, and the medicine was sent by Balwant the next day.

The day following Balwant could not get near the people; his small school was empty. The sick man said the medicine was plague medicine and had done him much harm, and a number of people

OUR NATIVE WORKERS AT JHANSI.



JOSHUA DURGIBAI RUKHMIBAI LALIBAI GENDIBAI MURHTIBAI JAMADARINE  
 MANEGA DHONDIBAI BALWANT PUNA GOKAL PRABHUBAS RAMATUKA  
 KAMODA RAMLAL NANJIA PUNA KESORA RAMA JAMADAR

Among these names the perpendicular lines in each case indicate the husband and wife. All on the two top rows are converts from the Mangs at Indore, save Gokal and his wife Lalibai, who are rescued famine children, as are also the five on the left of the bottom row. These twenty Christians constitute our present band of native workers at Jhansi. Brethren, pray for them that they may be "strong in the Lord and in the power of His might." No merely human might is sufficient for their work.

visited them again and again, and at last, as they asked for it, I went and had a very interesting congregation of about sixty people, to whom we talked for some time, and apparently left them in a happy frame of mind. Two days after in my rounds I again went to them, and at the same time took with me Dr. Forman. During our stay we saw a poor man that I believed I could help. He was suffering

urged him to go elsewhere. Fortunately there is no plague near there, and Balwant is regaining his hold on the people. The sick man has admitted that he did not take the medicine sent, and already those who have taken it here are talking kindly about it, and admit it is good. This is leading an increasing number to come to me and to urge me to give it to them as a favor. We, of course, will



not give any unless fairly sure of good results, and, as we become known, the medicine will be a help in the work of a very real kind. In Balwant's Mohulla, in addition to giving the medicine, I made the mistake of going back too soon and taking Dr. Forman with me. "What can these sahibs be so anxious about? It cannot be our good. First one, then two. What is it?"

We have now work going on in four Mohullas. It is of course in its infancy yet, and quite possibly some of these may be closed and others opened in their place, but all the workers seem to feel they have much to encourage them considering how new the work is.

are taken to the kiln to be burned. He usually gets one half cent for each pot when finished. They work hard, and get but little return for their labor; but they think it is the only work they can do—that God has arranged it, and to complain or leave that work would only expose them to a worse fate, and so they have schooled themselves into uncomplaining submission.

These pots when turned upside down and laid in light concrete are used on the roofs of some houses, and make the coolest roof in India. The verandah and yard of their house is their work-room; dried cow's manure and waste straw gives the materials with which the pots are burned, and as these are



HINDU POTTERS.

HINDU POTTERS AT WORK.

### The Potters.

This is a caste we are trying to get a grip of in Jhansi. In such a large city the pots are in constant demand, and so there are several Mohullas of them containing some thousands of people.

You see one at the wheel. He fust with the stick, now lying at his side, turns the wheel round till it is going at a good rate, and then gradually moulds the lump of clay in the desired shape. Those on the ground behind him show the extent of his work on the wheel. Then he hammers them into shape with a mould inside and another in his right hand outside. This makes them thin and even. These are left in the sun to be dried, and afterwards

gathered by the wives and children they cost nothing. Their clothes are merely a strip of cotton cloth around the loins, and their tools are the wheel and the shapes, which they make themselves, so they are satisfied when they get enough from the sale of their pots to give them a poor and scanty meal. As, however, caste's iron bands are being broken, both ambition and independence are developing. As they dare to think for themselves they see their bondage and seek relief from it. The Brahmins will not always continue to be the law makers of India in either social or religious matters. When they know the liberty of Jesus the old slavish customs will die. Pray for the kumhars (potters) of Jhansi.

### A Look Back.

We have now come to a turn in the way. May we not stop a minute to look back? At once there arises a feeling of very real gratitude for all the way we have been led. From that wonderfully sustaining and cheering meeting in Parkdale Church it has been one uplifting influence after another that we cannot but regard as an assurance of the Master's presence and of His pleasure in the work we want to do.

At Goona the way seemed closed, but there we met with a kind officer, whom we had never seen before, who with his wife did all they could to make our visit pleasant. We next went on to Gwalior, intending to stay only one day. Here kind missionary friends insisted on our staying with them till we could get a house of our own. Little did we think we should be so long, but through our long stay in no way did they show themselves other than the same true, kind, interested friends they were at first. Dr. and Mrs. Symington and Mrs. Wyckoff were continuously so thoughtfully kind and so deeply interested in all our efforts and so very helpful, when possible, that we feel we owe them a debt of kindness we can never repay. In their house they had no room, and yet crowded themselves to take us in. But other unknown friends came forward and gave us the best quarters at their disposal. Mr. Griffin is the proprietor and manager of the Government Harness Factory in Gwalior, and had a row of what were originally quarters of the British officers when it was a British camp. He not only gave us those quarters rent free, but he and his wife did all they could to make them comfortable and homelike for us. Here Mrs. Wilkie was able to rest for nearly four months, whilst I was out trying to see what was possible elsewhere.

On my return to Goona, the Executive Engineer of Gwalior State, in a most kindly way, did all he could to make my stay there pleasant. Mr. Smith was originally a Roman Catholic, but has come to love his Bible and seeks to know more fully its truths. He is very much interested in the work of our new mission, and has helped it in many ways during the whole of my stay there. Through his kindness I was able to occupy the Dawk Bungalow continuously till our tents came to hand. In going out to Jhalra Patan the doctor at Atru came and placed his services at our disposal, and in Jhalra Patan some

of our old students proved very real friends in opening up our way and in speaking a kind word to the Prince of that State.

And what shall we say of the Formans and Jhansi? At home I more than once said how glad I should have been to join the American Mission—had other difficulties been removed—if I could have had the privilege of working with Dr. Henry Forman, but of course believed it was an impossible condition. Then too at home Jhansi was spoken of, but by me at once dismissed, as it was the field of the American Missionaries. Yet here we are, though not by any choosing of our own.

It was specially, however, in our work that we realized the preparation that had taken place before we came. All about Goona we were so kindly received by the people. One whole family wanted baptism. In another village they offered to build a house for the worker and another for a school if we would only stay there. Just before leaving Goona one of the small Princes urged us to go to his State and offered us all the land we should need for our work there. The place is a few miles from Goona and the largest village he has probably does not contain 200 people, but as the offer came after a very faithful talk as to our purpose in working here, we felt encouraged and we hope later on to make more use of his cordial offer.

Everywhere there was an interest in the new faith presented to them, and an expression of a desire for something they had not yet received that we regarded as preparation for our work by the Master Himself.

I was much encouraged too by the way in which the Christians with me worked. I get the reputation of working them pretty hard, but in this case anyway there was no driving, but willing, hearty service, all being ready to do whatever was needed. The work was often trying and wearisome, but I heard not a grumble from first to last, nor the slightest sign of ill-temper or dissatisfaction. More, I was agreeably surprised to find how wise and tactful and kind they were in all their efforts, how quickly they made friends, even though very faithfully presenting the claims of Christ. In no case was their great aim given a second place, and yet in no case known to me did they arouse any bitterness or opposition.

Joshua is a very true and faithful follower of His Master, conscious of his own need, zealous

for the honor of his Lord, and ready at any time to seize any opportunity to tell of His love. After a weary march of a dozen or more miles in the heat and dust, in the Native Rest House with all its noise and excitement, he was found sitting with one group after another, talking far into the night about the One who had saved him. A group of farmers or travellers by the wayside was a congregation to whom he so tactfully presented the much needed truth.

Though we are located in Jhansi for the present, I believe Goona and the district about there is a field we should continue to work, and as soon as we can we shall send some of our helpers there, and I hope in a few months to be able to spend some more time with them myself.

We have, this season, visited a much larger number of villages than I should ordinarily think it wise to touch. Our work may be divided into three stages.

1. When we go to a village for the first time they do not know us, fear we may be in some way connected with the Government, and are inclined usually to watch us, whilst respectfully granting us all the attention we seem to want.

2. After we leave, questions are asked about us and our motives. Some one pretends to be able to unravel the mystery, and as he sees in our efforts opposition to himself or to the Brahmin position, he takes care to stir up as much feeling against us as possible—hence often on our second visit we get much less attention than the first time, and find on talking to the people what is the cause.

3. But after a time the people come to know us, our motives, and something of our religion. They may or may not approve, but now at any rate we cannot be seriously misrepresented. This stage can only be reached after repeated efforts, and so I feel it is very important to aim *not* at covering a great deal of ground, but at winning the confidence of the people as we go. But to us all it was cheering to find how often the so-called holy men again and again became at the very first our very real helpers.

From Jhansi we thus reach out to Gwalior State, and I trust the time is not far off when we shall have a Mission fully established in that State, where the people, as we touch them in their dumb misery, seem so ready to "stretch out their hands unto God."

J. WILKIE.

## The Thirty-Fifth Chapter of Isaiah.

(One Thought at a Time.)

V. PAPER.—A NEW STRAIN.

By the Editor.

The first strain of this revival chapter is complete in verses one and two. It begins with the blossoming and glorified wilderness, and closes with a double clause revealing the secret of all this life and refreshing. God's workers have had their eyes opened to "see the glory of the Lord, the excellency of our God."

The second strain, verses 3-7, is really the first one over again, only re-arranged and extended.

It is re-arranged, for the refreshing of the wilderness is this time placed in the natural order at the close of the song, as its climax. "In the wilderness shall waters break out and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay shall be grass with reeds and rushes."

It is extended, for the steps leading up to the breaking out of the waters are given one by one, and the eyes being opened to see the glory of the Lord, and the ears unstopped to hear His voice, is the step immediately preceding the manifestation of the revival in its power.

Those who are even now waiting upon the Lord for just such a "time of refreshing" from His holy presence will find abundance of good cheer in studying this strain of Isaiah 35, thought by thought.

Thank God it begins very low down. It begins with a message from God to those whose consciousness in His service is of the most discouraging sort, not strength, but weakness; not victory, but failure; not triumphant confidence but fear. "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not."

Where are they, those weak and discouraged workers? Where are they, those "humble and contrite" seekers after holiness they cannot attain? Isa 57, 15. Where are they, those "poor, blind, bruised, broken-hearted captives? Luke 4, 18. Those who have been trying to work for Christ, but their hands are weak. They have been trying to follow Christ, but they find their knees so painfully feeble. They have been trying to believe the great promises the Lord has given, but their hearts, they know, are full of fears instead of faith, and they are ashamed. Where are you? Here is good news for

you. It is just with you the revival of Isa. 35, is to begin, and it begins with a direct message from God.

The consideration of that message must be left to the next paper. But the real "mourners in Zion" will not leave it so long.

---

## Young People's Corner.

---

### Jhansi During the Mutiny of 1857.

"Lakshmbai, Lakshmbai, Queen of Jhansi!" This was the cry that resounded through the palace and city of Jhansi on the infamous 8th of June, 1857. The beautiful, clever and unscrupulous queen had at last gained her purpose. All the British had that morning been slain, and by her clever intrigue all her rivals had been overcome. Graciously she moved amongst her people that crowded into the courtyard of the palace. The Mohammedans had hoped to gain the throne for some representative of the Moghul Emperor at Delhi; but the soldiers would have none but their own queen, and so roused the enthusiasm of the people that but one cry was now heard: "Lakshmbai, the queen of Jhansi!"

The palace lies at the foot of the fort, and soon over both fort and palace were seen flying the red flag of the queen, that only three years and a half ago had been *replaced* by the Union Jack.

Two hundred and seventy-five years ago the old Bundela chief of Oorcha saw the natural strength of Jhansi and had fortified it. It lay six miles to the north of his capital and formed a barrier to the advance of the Mohammedans from that direction; but as it had none of the natural advantages of his capital, but few people lived there save those needed to defend it. Oorcha, on the wide flowing Betwa must have been a beautiful city at that time. Its ruins to-day impress you. For nearly two miles in a straight line you wander over ruins of great size and beauty. The largest and most cathedral-like temples of northern India are to be seen there, and still resound with the Brahmin prayers at all hours. Palaces, Mausoleums, Temples, large and small, well proportioned, tastefully and elaborately carved, strongly built in positions that show refined taste and architectural skill, meet you to-day wherever you wander over that well enclosed city of ruins.

Old Chhatarsal, the Bundela chief of Oorcha, after defeat by the Moghuls, in an evil day called in the help of his own co-religionists. The Mah-rattas had established themselves in the district about Bombay. Their peshwa, or ruler, with his capital at Poona, was then the most active and powerful foe of the Moghuls, and so the Bundela chief asked their help—fatal mistake. The Mah-rattas defeated the Moghuls, but at once sought to turn their victory to their own advantage. Little by little they took from the Oorcha Rajah the largest part of his kingdom, compelled the prince to leave his beautiful capital, which was then given up to plunder and desolation. They made Jhansi their chief city, compelling the people of Oorcha and the neighboring cities to settle about the fort and placing the whole under a Mahratta governor, who soon built a strong wall about the city.

After the peshwa, on account of his perfidy, was overthrown by the British, the governor of Jhansi was recognised by them, and protection promised under certain conditions. In 1817 Ram Chand Rao became governor, and in 1832, for help given, he was made Rajah by the British. Two uncles succeeded this prince as Rajah, but each died childless, and as there were no other members of the family, Lord Dalhousie annexed the state after the death of the last in 1853.

The day before his death the Rajah had adopted a son, and the widow demanded the throne for him, but this Dalhousie would not grant. The rule of the family had been characterized from first to last by mismanagement, extravagance and debauchery, that called for constant interference on the part of the British, and so the annexation was a very real blessing to all save the few about the throne that fattened on the sufferings and misgovernment of the people. The widow, however, believed she had been wronged, and from 1854 nursed her grievances and desire for vengeance till the mutiny of 1857 gave her an opportunity to strike. With her Mahratta cunning she seemed all this time to have submitted to the inevitable, and even to desire the advantage of the British; and so thoroughly deceived the European officers in Jhansi till she was ready to strike.

This young, handsome, clever, spirited and brave widow was none other than Lakshmbai, the queen of Jhansi, sometimes called the Joan of Arc of India, that so nearly wrested from the

British their authority in Central India in 1857-8. She was without doubt the most skilful, courageous and inspiring leader of the rebels, and had she been supported by the other leaders probably we should to-day have a page of Indian history very different from that now in our hands.

#### EIGHTH OF JUNE, 1857, IN JHANSI.

On May 10th the mutiny first broke out in Meerut, and the next day at Delhi, when all the Europeans caught were put to death. The queen of Jhansi, on hearing of this, sent her trusted messengers amongst the native regiments in the station and won the most of the men to her side. She at the same time did what she could to deceive the British officials. Professing to be afraid of the mutineers, she asked to be permitted to enlist a body of armed men to protect her from them. The old soldiers of the state gathered about her, heavy guns that had been buried at the time of her husband's death were unearthed, and, so far as possible, supplies laid in. Some of the bungalows were set on fire, but so completely had she blinded the British officers that they wrote that they saw no danger.

On June 5th the civilians were so convinced of danger that they all fled to the Fort. The same day a company of Native Infantry seized the "Star" Fort, a small fort on the edge of the Cantonment and about a mile from the main Fort. The Officers tried to bring their men to terms in vain, and the next day one of these officers was shot by his own men. The same day the Queen, accompanied by her new levies, with banners flying, marched from the city to the Cantonment. As she left the city, a Mohammedan religious teacher called all Mohammedans to prayer—a pre-arranged signal for a general rising. All Europeans within reach were put to death, the district jail was opened and all the prisoners set free, all the bungalows were set on fire, all natives known to have any friendly relations with the Europeans were seized—though what was done with them is not known—and the fort itself was vigorously attacked. During the 6th and 7th the Europeans in the fort were able to beat back all attacks with but little loss to themselves and with very great loss to their foes; but their supplies of all kinds were rapidly running short, one and another was cut down, and all attempts at escape only led to death. On the 7th three men went out hoping to see the queen

and to obtain from her permission to retire to a place of safety. When told they were at her gate she is said to have replied, "I have no concern with the English swine," and she gave orders that speedily led to their death.

On the 8th two natives within the fort were discovered to be acting in concert with the rebels and shot; some Eurasians tried to escape and were all shot down as soon as they reached the outside; Captain Gordon the soul of the defence, was that day shot, and the outer gate of the fort was forced and the mutineers had obtained a footing in its lower part. The small handful of people left, therefore, it would be well if possible to come to terms. In the most solemn and sacred oaths the leaders of the rebels swore that all the Europeans and Eurasians in the fort would be allowed to depart to a place of safety if they would surrender. Cawnpore's terrible tragedy had not taken place, nor its lesson of treachery been learned. The gates were opened. The men were bound, and all were led just outside the gates of the city and there put to death—the bodies of the men being flung into one gravel pit and those of the women and children into another near by. A memorial has been erected that to-day stands in a garden, neat and well kept, near the spot where they fell. In all some sixty-six persons were put to death in Jhansi, the most of these on that infamous 8th of June.

Immediately after this the queen sought by the help of her faithful Hindu soldiers to secure for herself, as the guardian of her adopted son, and as the representative of the Mahratta power, the throne of Jhansi, and, as we have seen, gained the day, and soon had the whole city enthusiastically proclaiming that Lakshmbai was their queen. A proclamation was then issued: "The people are God's; the country is the padsha's (ruling power); and the raj (rule) is Rani (queen) Lakshmbai's."

She fully realized that if she were to hold what she had thus won, something more was needed, and with her usual energy and determination at once took steps to raise fresh troops, to repair and extend her fortifications, to mint money in her own name, and to win the favor of the people by a fair, kindly interest in their affairs. As the British had so much to do in Delhi, Cawnpore, Lucknow, etc., she was allowed to do all this with a free hand till the following March, and, as we may suppose she made good use of her time.

## THE BRITISH APPEAR.

At last the British government was able to turn to Central India and the queen of Jhansi. Major General Sir Hugh Rose, afterwards Lord Strathnairn, was chosen to command a column that was to start from Mhow for Jhansi and the other disaffected parts—a column that by a series of brilliant victories in the face of the most fearful odds, won for itself and its general a name and a fame that will not soon be forgotten. The campaign was carried on in the hot season in one of the warmest parts of India. It was against the Mahratta Heroine, “the best and bravest military leader of the rebels,” “a woman who possessed all the instincts, all the courage, all the resolution of a warrior so well known in Consular Rome,” who felt she had been wronged, was intensely in love with her own country and zealous for her religion, with an inborn military skill possessed by few, and an influence over men of the most marked type. The following reveals her character:—A general was needed to command her troops. Some of her bravest and best were Mohammedans, but in her army, largely Hindu, she dare not give the chief command to one of another faith. Amongst her Hindu officers were so many that believed they had strong claims to the office that she ran the great risk of alienating some, name whom she would. On the day when the appointment had to be made she first, by a clever address, worked on the sympathies of all, and then stepping to the front declared that she herself would be their leader, and at the same time gave different commands to Hindu and Mohammedan in such a way that none could take offence, and all felt called on to do their best.

Roads were few in any part of Central India; everywhere the sympathies of the greater number of the people were with the rebels; all supplies had to be drawn long distances; the past months had given the rebels great advantages, as they had been able to choose their own positions and to lay in abundant stores; and the number of British troops available was very small considering the work to be done and the number of foes to be met.

Lakshmbai had with her an army of about 11,500 well trained men behind one of the strongest forts of Central India, and showed herself a general of no mean order, of great influence amongst her people, of untiring perse-

verance, carefully watching every detail with a masterly grasp of the whole, and showing a courage that laughed at fear. When during the siege the walls were so battered that an assault was hourly expected, the men lost heart and so relaxed their efforts that it seemed as if all was already lost, she mounted her spirited horse and rode right in amongst them, scrambled up over the ruins of the wall, and standing right in the breach seemed to bid defiance to her foes, and at the same time calling forth the admiration of friends and foes alike, a superb figure of inspiring courage to all. No wonder the breach was remanned and she was greeted with a loud shout by her enthusiastic soldiers. At all hours she visited the men in the trenches, and by her stirring appeals did not a little to encourage all to do their best.

To oppose Lakshmbai, Sir Hugh Rose had about the same number of troops as she, but her army was only one of the seven forces he had to meet, and in his army he had of European soldiers only two regiments of infantry, one of cavalry, and some artillery and engineers.

On the 21st of March the British forces reached Jhansi, arriving there about 9 a.m. All day General Rose and his staff carefully considered the whole position, only returning to the camp in the evening. They resolved to attack the city first, and to do so at a point in the wall not more than a quarter of a mile from the fort. About 300 yards away was a rocky hill that gave a shelter to the guns, and here were placed four batteries of artillery that soon began pounding the walls. Round the whole city was placed cavalry pickets, to show that the General intended to capture all in the city as well as the city itself. The heat was intense but the soldiers by keeping wet cloths on their heads kept up the fight all day long, and as determinedly and as continuously the besieged replied. At times it seemed as if the guns poured forth over the wall one continuous sheet of flame. Women and children aided the men and even in some cases manned the guns. When it seemed that the city would be taken, the queen ordered them to gather all the wood within reach, that they might at the last set fire to their houses and then jump into the flames, a sacrifice that would call forth the execration of the world and the curse of the gods, so determined were they that they should not fall into the hands of the British. For

seventeen days the conflict went on, and the assault would soon have taken place had not another element in the fight appeared that had first to be disposed of.

#### TANTIA TOPI.

Tantia Topi, another Rebel leader with a very large army fresh from recent victories, rich in plunder and full of confidence in itself, came up to assist the Jhansi Queen to exterminate the British. Only four months before the larger part of his army had completely routed the British forces at Cawnpore, and what they had done they would do again. Those in the Fort shouted in anticipation of the coming destruction of their foes, as they leaped upon the walls and sought to encourage their newly arrived friends. All night long they kept up their cries. They were frantic in their delight, and with fresh spirit and energy all night poured a continuous fire on the small band lying between the two armies that so soon would be crushed. General Rose remained calm and confident, and instilled into his men something of the same spirit. The siege was to go on with unabated energy as if that was all they had to think about. Only a small force could be set free from this, but with 1,500 men, of whom only 500 were British, he set out to attack an army of 22,000, or nearly thirteen times his own. His position was critical. Defeat would mean probably the rising on all sides of those in sympathy with the Rebels that so far had kept quiet only because they feared the British would in the end triumph. But his mind was quickly made up to what was a daring move, and successful because so daring and unexpected. He resolved to attack. That night the men slept in their clothes and as soon as Tantia moved, about four in the morning, the men at once were ready to reply. The rebel army overlapped the British on both flanks. Tantia's forces had but to move straight on to reach with its extended arms the British troops that were besieging the fort, and if thus reached they would have been between two enfilading fires. This Sir Hugh resolved to prevent. Placing his infantry in concealment opposite the centre of Tantia's forces he massed his artillery and cavalry opposite the two wings and delivered such a determined blow at these that he drove them in on the centre. As soon as this was accomplished, the infantry rose from its concealed position. With a shout they rushed towards those already somewhat thrown

into confusion. A volley was fired into their ranks, and then with fixed bayonets they charged with such impetuous fury that the centre gave way. The effect of the attack was that all the first line fled in confusion towards the second where was Tantia himself—for always he was found in a place of safety and first in flight. In dismay he found his first column routed, and at the same time another division of British troops rapidly approaching on his own flanks and rear. Rose had sent these men to hinder a division of the enemy from going towards the city. It was under Stuart. It not only hindered these from joining the troops in the city, but drove them back so rapidly that they had no time to re-form, and coming into the second line, threw it into confusion. Tantia saw the day was lost, but was anxious to save his guns, and so set fire to the grass and rushed towards the river Betwa. But the British dashed through the smoke and flames and only rested in the pursuit and slaughter when they had captured every gun that Tantia had—twenty-eight in number. Over 1,500 of the enemy were either killed or wounded, and the rest, dispirited and disorganized, fled to Kalpi nearly one hundred miles to the North on the way to Cawnpore.

#### THE RECAPTURE OF JHANSI, APRIL, 1858.

Anxiously those on the walls watched the movements, and sickening was the disappointment of all at their failure. It required all the resolution and encouragement of the Queen to keep them from at once surrendering. When a truce was suggested, she cast such a look of withering scorn, and at the same time so decidedly intimated her intention to resist to the last that none dared propose it again.

General Rose saw the advantage his victory had given, and determined as soon as possible to carry out the assault. On the second morning after Tantia's defeat, suddenly in two columns the British forces dashed over the intervening space between them and the broken down walls, but were met by an equally determined effort. Missiles of all kinds were called into requisition. After the walls were gained, they found each house in the city a fort, and as the mutineers were driven out, the British found the houses set on fire, and in the narrow streets pressed forward between the walls of fire. Every foot of the way was bitterly contested. Part of the road to the Palace lay near to the foot of the fort, and so

those on that citadel were able to inflict heavy blows on the small band. At last the Palace itself was reached, and here the greatest slaughter of the day took place. It would be death anyway and the defenders were resolved to sell their lives as dearly as possible. Room by room was cleared at the point of the bayonet. Everything in the Palace indicated a hasty flight, and it is believed the Queen intended to stand on her throne and die by her own hand the instant the British should appear there; but some of her officers forced her to fly by an underground passage to the Fort, only after the British soldiers were already in the Palace. The knowledge that the Queen was within the Palace may perhaps in some measure account for the desperate character of the fight there. About 400 men succeeded in escaping to a hill to the west of the Fort. These were all put to death save about twenty who fled to the very top of the hill and there, sitting on their powder flasks, blew themselves up.

Throughout the night and the next day desultory fighting was kept up whilst Sir Hugh Rose was planning how best to assault the fort itself. The Queen saved him the necessity of doing this. She had resolved to fight to the last, and then to die with her people, and so carried always with her a dagger that would save her from falling into the hands of her enemies. But through the second night a messenger came from Tantia Topi accompanied with a strong escort, who urged her to fly with them as they so much needed her to assist them in the further struggle. Her own officers joined in the appeal, adding that her life was of infinitely more value to the cause than her death could be. She yielded, and probably was let down from the battlements by means of a rope. The two or three with her would be able to elude the watchful but widely separated cavalry till she reached her escort, when she mounted and rode away. Those in the fort remained quiet till they heard the cry of a jackal, the signal that the escort had been reached in safety, when they all tried to follow her as best they could. The fort gate was opened, and many came out by it in twos and threes, and all tried to get through the Cavalry guards placed around the city. Some got through, but far more were cut down or taken prisoners. The Cavalry soon learned that some were escaping from the fort, and so pursued after them. So rapid was the pursuit, that one officer came up

to the Queen while she was engaged in her prayers, and almost captured her; but his tired horse was not equal to further effort. So rapid had been her flight, that she actually reached Kalpi before Tantia Topi, though he had four days the start of her. She probably rode the whole way to Kalpi—ninety miles—without a break, save to take some light refreshment.

Next morning the open gate of the fort was seen by the sentry and on entering it they realized that it had been abandoned. It was a sore disappointment that the bird they wished specially to catch had flown. The red flag of the Queen still fluttered on the highest point of the fort, but it was soon replaced by the Union Jack, and once more the hopes of the Mahratta House of Jhansi were dashed to the ground.

The Queen continued to be the moving spirit of the Anti-British movement in Central India, and by her masterly strokes forced the admiration of both friend and foe, but of this we shall have to write at another time.

MY DEAR MRS. ROSS:—

It struck me this might be interesting, to the young people especially, and if you think so and can get a place for it, use it. I shall soon send some more, that the reader may follow the history of the queen to its close. It is not missionary information, but if it tends to deepen interest in India, and in any way serves to show Indian character, it may be some help.

Yours very sincerely,

J. WILKIE.

### To the Boys and Girls of our Self-Denial Prayer Circle.

MY DEAR CHILDREN:—

Shall we study your prayer together word by word? Let us look at it:—"Our Father, wilt Thou bless our own missionaries Joshua and his wife." That will be enough just now.

You see it begins with the great words "Our Father." These are good and great words. Use them thoughtfully, reverently, lovingly. If you take the name of the Lord Jesus in your prayer, they are *real* words. God is your Father, and you are His little child. Perhaps you are troubled, because you know you are a naughty child, too naughty to call God your Father. But take courage about that. It is naughty children that God loves. It was for



naughty children that Jesus Christ laid down His life. Is it because Jesus Christ took your sins upon Himself and died as if He were a sinner, that you, even though naughty, can still come close to God and call Him "Our Father." But never use these words thoughtlessly that cost so much and mean so much. Turn to Luke 11, 9-13, and see what Jesus says about praying to 'Our Father.'

"Wilt Thou *bless* our own missionaries." That word "bless" is short, but it has a long, large meaning. Jesus was sent to "bless us by turning every one of us from his iniquities"—that is what the blessing of the Lord does. It is strong. "The blessing of the Lord *maketh rich*"—rich with the unsearchable riches of Christ,—that is what the blessing of the Lord does. That word "bless" means so much that it is worth while saying it very slowly and gladly, knowing that there is power in it.

"Our own missionaries, Joshua and his wife." As you pray for these missionaries, you will learn to watch for their names in the JOURNAL. Look through this number and see if you can find Joshua's name. When you find something good about him or about his wife Dhondibai then you can thank our Father for the blessing already given them. But always ask for more. It is through large and growing blessing to the missionaries that the wilderness of India shall be made glad.

Yours my dear children, with much loving interest,  
ANNA ROSS.

"In my judgment," says Sir Augustus Rivers Thompson, Lieutenant-Governor of Bengal, "Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviours of the Empire."

Lord Lawrence, the greatest of the Viceroy's of India, says, "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."

Lord Napier, Governor of Madras, says, "The benefits of missionary enterprise are felt in three directions: in converting, civilizing and teaching the Indian people. It is not easy to overrate the value in this vast empire of a class of Englishmen of pious lives and disinterested labors, living and moving in the most forsaken places, walking between the Government and the people, with devotion to both, the friends of right, the adver-

JUNE, 1905.

## The Journal of the Gwalior Mission

is a monthly magazine, having for its special object the keeping of all the members of the Mission in touch with the missionaries in the field, and in touch with each other. It also seeks to be a constant reminder that the prayer of faith is the pre-eminent missionary force, NOT money. Information concerning the great social and missionary problems of the India of to-day will be constantly appearing in its pages, with such suggestions as to solution as the experience of our missionary may enable him to give. There is an earnest desire that the paper shall prove a healthful and helpful missionary influence.

Mrs. Anna Ross, formerly of Brucefield, has been appointed editor. Address, 31 Bloor St. East, Toronto.

Single subscriptions, 50 cents per year.  
Clubs of six or more, papers sent to one address, 25 cents per year.

Contributions to the Mission may be sent to the Treasurer, DR. JAS. BAIN, Toronto Public Library. Subscriptions for the JOURNAL to the Editor, 31 Bloor Street East.

saries of wrong, the impartial spectators of good and evil."

From the above almost extravagant testimonies to the worth of missionary labor to the highest well-being of the country, it is clear that it is the missionaries that are really re-making India, and that the "New India" will be a Christian India.

## The Coming New Year.

The first number of the JOURNAL of the Gwalior Mission appeared last July. Another was not published in August, so that it will take a second July number to complete the volume. August will again be missed, but a double number next September will begin the new year.

Will the subscribers who began at the beginning kindly take this intimation and remember that the prompt renewal of subscriptions during the month of September will be the best sort of testimony that the JOURNAL has not disappointed you, and that you really prize this little budget of news fresh from the field of battle.

But something more than the mere renewal of subscriptions is within the range of possibility. One new subscription sent along with your own will yield double numbers and give double pleasure. This personal work on the part of our isolated members to interest others has been the means of much of our growth in the past.

Better still, there are some who, during the summer months, may secure the names and club subscriptions of five besides themselves, and so become the centre of a club of six when September comes.

Dr. Wilkie's address is c/o Dr. Henry Forman, Jhansi, U. P., India.

# Makhzan i Masiki.

## The Christian Treasury.

HIKMAT LALON SE BIHTAR HAI.

JILD 38. }  
No. 14. }

ALLAHABAD, JULY 15, 1905. Qimat Sálana. 2 0 0

“A prayer of Habakkuk the prophet upon Shigionoth. O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.”

THE news from the Welsh Calvinistic Methodist Mission in the Khasi Hills is full of encouragement. The revival in Wales is being repeated, in some of its most characteristic features, among the hills of Assam. The churches are crowded night after night, even on rainy nights. Sometimes the whole congregation is melted to tears. Often the service lasts for hours, no one complaining of weariness. There is little need of a leader, all present ready to take part—praying, singing, confessing their sins and giving testimony. Here is a narrative of a service at Cherrapooñji:

“A girl got up to pray, a number had got up before her. She began praying and asking God to save her uncles and Oh! the anguish in that girl’s soul for her uncles, that all the people began to scream and cry for pardon. I cannot describe what followed, it was awful—grand I ought to say,—but it was awful in its gloriousness, in its love. Nothing would pacify the people, one started one hymn, and

another, another, but it only made them worse, scores crying for forgiveness, confessing sins against themselves. Some in one corner trying to sing one hymn, others in another corner trying to sing another, no order yet all order, while this went on the heathen came running in and then ran out, then in again, not understanding what had taken place. The hymn “Look and Live” was commenced after a time and this quieted the people a little, it seemed to soothe their feelings, but many went on their knees and began to pray, the men as well as the women; at first the women seemed more affected than the men, but now the men and women were similarly moved.”

Here is the narrative of the revival in Shillong:—

“Some are under deep conviction, quite a number here are rejoicing in the assurance of salvation. Some who have been living for years in sin are now praising God for the blessing of salvation. Men’s feelings are softened, they are ready now to forgive and to ask for forgiveness.

Another person writes: “The night before last we had such a wonderful service, and last night it was still more wonderful; quiet, reserved men who have never been out of the Church of Christ, in agony because of sin, and failing to find peace; such pathetic, troubled, despairing screams I shall never forget, and it was a long time before they could get peace. Some praying all night that they might see again the face of their Redeemer. One who

pleaded all night received peace just as it was dawning. He went round telling all of the joy that he felt, he could not help dancing, and went round shaking hands, with everybody and saying, "His blood, His blood blots out all my sins." Men who participated in the same joy embraced each other and shed tears of joy in their newly found happiness. Some confess their sins—one had stolen and wished to make a clean breast of it—another went to a shopkeeper to speak about a debt that she owed years ago, and which had been crossed out as bad-debt long ago, she had brought a little money as a first instalment and said she would, little by little, pay all. Young Christians are at it all day trying to bring people to the Saviour, speaking to the coolies on the road and singing and praying with others."

Here is the testimony of a Church of England clergyman, Rev. Stuart H. Clark, of Calcutta:—

"Let me tell you of a Khassi Service we attended last Sunday afternoon. It lasted, I am told, many hours, but we were there only from 4 to 5 p. m. There was no one in charge of the service. One of the congregation was speaking when we entered, but as soon as he paused, some one started a hymn which was taken up with enthusiasm, and sung over and over again. I asked what it was; it was simply a hymn about the Sacrifice and Death of Jesus Christ and what He had done for us. One man could not keep still, and so he rose and with closed eyes and uplifted face, he moved rhythmically up and down the room to the tune, with simple but earnest gestures of devotion. Then another rose, and seemed carried away by his emotion at the story of the Love of Christ. I was told he was the Chief man of a village near by, who used to support the devil dancers in the neighbourhood, both by his money and by his influence. When the singing ceased, a man reverently knelt down and prayed. Of course, I could not follow him, but it was evidently most earnest intercession, punctuated by deep groans and "Amens" from the congregation. Then singing began again on the old, old theme, of which they never wearied. I was asked if I would say a word. My first impulse

was to say, "No," lest I should interrupt their devotion; but finally I did say a few simple words about "Jesus" the Saviour, and "Emmanuel" the Friend—"God with us." Mr. Evans interpreted for me, and then they prayed long and earnestly for the Old Church and for the work there. It has all been to me an unique experience. Their simple hearty devotion was catching, even though I could not understand a word, and I prayed for the time to come when God's Holy Spirit might so manifestly work amongst us in Calcutta. A revival in our midst might express itself somewhat differently, but I long that one feature at least should be reproduced, and that is, a spontaneous, eager outburst of Prayer among the lay people of our Parish."

As we read the narrative of this revival in the Khassia Hills we find that it was preceded by weeks of prayer. Here is the testimony of one of the Welsh missionaries Rev. J. Pengwern Jones a well known and experienced missionary:—

"When we read of the wonderful work of the Spirit in Wales, our desire for a spiritual revival in India was fanned in flame. Every week when the mail arrived bringing fresh news, the desire became more intense, and almost unknown to ourselves, we began to pray for the Spirit, and to expect a real revival." Mr. Jones gives an account of the change wrought by the revival in one of the churches in Assam. Nearly all the members were given to drinking, some smoked ganja. They quarrelled, they fought, they lived immoral lives. Such a change has been wrought in that community that they are a wonder to all who knew them before. They have given up all intoxicating drinks and drugs; they have made peace with one another, they enjoy the hours of worship, and have sent an order for Bibles and Hymn books, deciding to pay for them, and in many ways shewing a changed life. Mr. Jones may well ask, "Is not this the work of the Spirit of God? Is there any Church in India that is in a more hopeless condition than this church was?"

Has not this revival in Assam a message for us in North India? It is a call to prayer—to

private, united, persevering, believing prayer, that the Spirit of God may breathe into us fresh life, arousing us to prayer, "for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." When such a Spirit of prayer and supplication is given there will be a revival.

SINCE the beginning of the year Rev. A. G. McGaw has baptized 151 Hindus in the Etah District and Rev. J. H. Lawrence 29, these 180 converts living in 13 villages. A church has been organized at Basundra, with Mr. Mul Chand in charge. The people make a monthly contribution of Rs. 5, small in itself, but when we remember that the people earn only from Rs. 3 to Rs. 7 a month, it means a good deal. Recently Mr. Lawrence held special services which proved helpful, several baptisms following, among them a Sadhu of the Thakur caste. Mr. and Mrs. McGaw during January and Feb. itinerated among the villages, instructing and encouraging the little communities of Christians. In some villages the Christians were in a state of terror because of false charges that they were spreading the plague, and the visit of Mr. and Mrs. McGaw brought comfort and strength to stand. Little schools here and there in the District are bringing light and uplifting many of these young converts - altogether 536 enrolled in these schools. The school house follows the church the world over, Miss Prentiss writing of the Boarding School, Etah, says,

"Our girls are village maidens absolutely untrained when they come to us and with no previous foundation to build upon. They are making quite as much progress in Christian virtues and good habits of industry and conduct, as in the "3 R's." which they learn in the day school. They certainly do improve, though slowly." We have just read over again an article on "The oblivion of great work," and as we think of the thousands of schools in India, many of them in a house made of mud and grass, the words of the writer find many illustrations. "In ourselves the great work is done in obscurity. And so it is in the world. The great work is not the work of the statesman, of the warrior, of the bank-

er, of the manufacturer. It is the work of the mother in the home, of the teacher in the school, of the friend on the privacy, of his friendship—love."

A letter from Rev. W. T. Mitchell, so long at Mainpuri, tells of his safe arrival in America. Mr. Mitchell was one of the speakers at the Foreign Missionary meeting the day preceeding the General Assembly. Among the speakers were Mr. Justice Harlan of the Supreme Court and Hon'ble W. J. Bryan, twice a candidate for the Presidency of the United States, these distinguished men being elders in the Church. Mr. Mitchell thinks it is worth a trip to America to be in such a gathering as that of the Assembly led in service by men like Dr. C. B. McAfee, Dr. Chapman and others.

"It did my soul good to know that we who are in the foreign field are so intelligently and earnestly upheld by such a great body of noble Christian men and women in this land. Take courage, brethren, better things are in store for us in India." Mr. Mitchell speaks of the coming visit to India of Dr. Howard Agnew Johnson and anticipates great help from his visit to all the work in India. We join with Mr. Mitchell in looking forward with hope to the coming of Dr. Johnson.

WE wish we had a whole column to devote to the helpful Christian Endeavour Conference held at Landour recently in the Kellogg Memorial Church. We congratulate Rev. Herbert Halliwell on the success of his programme, long as it was, three meetings each day for three days, not counting the picnic. Rev. J. S. Woodside presided at the "Grand Junior Demonstration," the appropriateness of this selection appreciated by all who know how the young people look to Mr. Woodside as their friend, notwithstanding his 57 years as a missionary in India. The address of Rev. G. L. Wharton on "tithing" was one which it would pay the Missionary Societies to have repeated all over India. A copy of Mr. Wharton's tract on the subject may be had free of charge by addressing him at Jubbalpore. Rev. Ray C. Smith read a helpful paper on "Weak points in Indian Endeavour" from which we hope to give extracts at another time. Dr. A. H. Ewing presided at the open Conference, and was elected President of the

Conference for the coming year, with Rev. C. H. Mattison as Secretary. The missionaries and pastors who fail to recognize the possibilities and opportunities in the C. E. organization for the training of young Christians for service should attend a conference like the one just closed at Landour and have their eyes opened.

WE are glad to hear that the Panjab Religious Book Society is bringing out a new edition of the well-known book of Hindustani Gazals, collected and edited by the late lamented Maulvi Safdar Ali. Mr. Fazal, Asst. Secretary of the Panjab Book Society, wishes the opinion of some of our Hindustani poets as to enlarging this book, and asks for suggestions. Perhaps more than one of the poets in the U. P. might send a few gazale to Mr. Fazal to add to the "Gizá i Rúh."

THE "Masíhí Tálímát ke Usúl" or the principles of Christian teaching, in the form of question and answer by Rev. P. M. Buck of Meerut, has recently been issued in a third and improved edition, with Scripture verses after each answer. Mr. Buck's long experience as a teacher of village Christians and a leader in Summer Schools fits him for the preparation of this work. The style is simple, no touch of the Moonshi, to make it unintelligible to the illiterate. It is a book to teach to village Christians and enquirers. It can be had at the Tract Depot, Allahabad.

27-29 June tak Kellogg Memorial Church, Landour men Christian Endeavour ká ek Conference faráham rahá. Jabalpúr ke Pádrí G. L. Whartou sáhib ne membarbán i Society par zor diyá, ki K̄hudáwand kí k̄hidmat ke liye we apní ámdaní ke daswen hisse se kam na dewen. C. E. ke mutaalliq "Tenth Legion" ke shuraká áhd karte haiñ, ki kam se kam daswán hissa denge, aur is waqt us Legion men 30,000 shuraká shámil haiñ. Is mazmún ke mutaalliq agar koí sáhib ziyáda jánná cháhe, to Wharton sáhib ko likhe, aur wuh ek risála bhej denge.

Fatehgarh ke Pádrí Ray C. Smith sáhib ne C. E. Societies ke chand nuqs hatláe. Ek yih kí aṅqarib jitná rúpiya wuh jamá karte haiñ, sab apne nij ke kámon par sarf kar dálte haiñ. Conventions, jhandon, aur mukhtalif qism ke jalson men un ká sab rúpiya chalá játá hai. Un kí kametián aksar sirf "kágaz" par darj rahtí haiñ, aur un ká kám usí jagah k̄hatm ho játá hai. C. E. k̄hidmat ke liye na kí *zebáish* ke liye qáim húi haiñ. Pádrí J. H. Lawrence sáhib ne membarán i Society ke liye ziyáda kitábon aur aḳhbáron kí zururat dikhlái, aur hidáyat kí, ki C. E. Society in ke chhápane aur sháyá karne kí taj-wíz kare. Is ke jawáb men yih batláyá gayá, ki bihtar tariqa yih hogá, ki bil-iwaz nae mahakme qáim karne ke C. E. Society maujúda Tract aur Christian Literature aur digar mahakmon kí im-dád kare, aur yun k̄harch kam baiṭhe-gá. Miss Harris sáhiba ne manzúr kiyá hai, ki Urdú men William Carey sáhib ká ahwál taiyár karen, aur ummed kí játí hai, ki C. E. Societies is kitáb ke farokht karne men aisí imdád karen, ki us kí hahut sí jilden chhápí jáen.

Amritsar kí Miss Hewlett sáhiba ne yih dikhláyá, ki C. E. Societies Hind men achchhi Revival phailáne men kyá imdád pahunchá saktí haiñ. Landour C. M. S. kí Miss Townsend sáhiba ne K̄hudá kí buláhaṭ aur us ke haqq par kalám kiyá. Woodstock aur Wynberg Iskúlon kí C. E. Societies ne ek bará "Junior Demonstration" kiyá, jis ke President Pádrí J. S. Woodside sáhib the. Áyanda sál ke liye Dr. A. H. Ewing sáhib President, aur Pádrí C. H. Mattison sáhib Secretary chune gae. C. E. Society ke kám ke liye Hind men umda aur bará mauqa hai, aur hamári ummed hai, ki is men barí kámyábi hogí.

The great equipment of the soul-winner is character. It is a false notion that we must meet the world on its own level, drink to win the smoker, and play the world's games in order to win it to Christ.

No earthly friendship can be perfectly constant. But God is constant. He is the same yesterday, to-day, and forever. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

#### RICH EXPERIENCES.

It is the purpose of God to make his children stronger, better and more useful. So he permits experiences to come to us that will broaden our outlook, give earthly things their real value, and inspire us to form Christian characters of the best material heaven can give. He lets a true disciple catch glimpses of him, and the joy that is set before us that will enable us to overcome temptation, bear burdens uncomplainingly, and do Christian work faithfully, and thus change us into the image of his dear Son. Not a few of these rich experiences come to us through prayer when alone with him.

"O Master, it is good to be  
Entranced, unwrapped, alone with Thee."

—Record of Christian Work.

Recently in Loudon a cracked Chinese vase brought at auction \$10,000 and a Sevres vase in two minutes was run up to \$20,000. These are large figures, but ten years ago a Dondin oriform vase brought \$25,000, and thirty years ago another Sevres vase brought over \$50,000. Collectors in the past decade have been studying to differentiate the products of the various Chinese dynasties, with the result that K'ang-shi black ground vases, such as the cracked vase just sold, enameled with green tracings, of decorative foliage and figures, have become extremely valuable. A perfect set of them is very rare. The \$10,000 vase is seventeen and one-half inches high.

"A good creed is not enough. It must be reduced to practice. A Scriptural faith is one thing; the living it out is quite another. Truth must take possession of the life as well as of the mind and the heart. God, as well as man, honors him who is true to the faith of Holy Scripture."

#### A CRITICISM ON THE MYSORE RELIGIOUS DISABILITIES BILL.

Apostasy, or the abandonment of one's religious faith, was punished with disabilities, more or less severe by many ancient governments and systems of Law. Although the humane spirit of toleration has removed to some degree this evil, yet it is a fact that some traces of the intolerant spirit of the old days still remain, even in some of the enlightened states of the world, and in the best systems of law.

Religious disabilities may be imposed upon classes of people either directly by the sovereign power itself, or indirectly by the laws of the land. In the former case such disabilities assume the nature of active persecution, while the disabilities imposed by the laws of the land, though less aggressive in nature, are yet equally hard and real,

The Hindu law, being an ancient system of legal rules, possesses the intolerance characteristic of many other ancient systems of law. According to the Hindu Law, a Hindu on his renouncing his faith in Hinduism lapsed into degradation and became an outcaste. He was deprived of his right of succession and inheritance to the property of his ancestors, of his right of custody over his wife and children, &c. Similar rules also exist in the Mohamedau system of Law.

It would be natural to expect, when the government of India passed into the hands of the English, that the rigid rules of Hindu and Mohamedan law regarding the rights and disabilities of converts from the above religions to other religions would be materially modified. This was done, in the early days of British rule, by the courts administering Hindu and Mohamedan law in such cases not rigidly, but equitably, and subsequently by the Government of India passing various enactments removing the disabilities of converts. The Act XXI of 1850, known as the Freedom of Religion Act, and the Act XXI of 1866, known as the Native Converts Marriage Dissolution Act, may be mentioned examples of the kind of legislation by the Government of India dealing with this question. Although it cannot be said that all that could be done has been done in this direction yet it must be admitted that in British India a convert to Christianity, or to any other religion from Hinduism, suffers no serious disabilities in law.

It is therefore gratifying to find the more enlightened native states of India following in the footsteps of the British government in this matter. The recent publication of the Draft of a Regulation to remove certain disabilities arising from change of religion in the State of Mysore is a case in point.

The proposed Mysore Bill consists of three brief sections with illustrations, of which the first section is merely an introductory one.

The second section lays it down, in substance, that no person on becoming converted from one religion to another, shall, merely by reason of such conversion, be divested of any vested interest in property or be deprived of any right of inheritance or personal right.

Let us very briefly consider how this rule will affect converts to Christianity from Hinduism or Mohamedanism in Mysore. Apparently the rigid rule of Hindu and Mohamedan law disentitling converts to inherit property seems to be in force in Mysore at present, depriving every convert to Christianity of his right of succession and inheritance will entirely disappear and the State will have conferred a great boon on its Christian subjects, the law being brought into conformity with the law in British India with respect to this matter. We speak only of converts to Christianity but these remarks apply equally to converts to any other religion since the Bill is intended to apply to all converts.

There is, however, a Proviso to this section which, though slightly modifying it, is yet equitable in principle. The Proviso, when applied to Christian converts, means that such converts cannot acquire or retain property or any right peculiar or appropriate to Hinduism or Mohamedanism. It can certainly be no hardship to Christian converts if the law does not permit them to acquire property in the exercise of ownership over which they will have to perform practices idolatrous or otherwise repugnant to the Christian religion. Illustration (a) to the section makes this clear. However, cases may arise in practice where the proviso may cause real hardship to Christian converts. But such isolated cases can hardly be provided for in a general enactment like the present one.

The third and final Section of the Bill deals with the question of a person being affected by the change of religion of another person, closely connected with the former. The law as laid down in general terms by this Section appears to be equitable and just. But this apparent equity disappears when we examine the Section as to how it will affect the rights of parents over their children when such parents become converts from one religion to another.

In this article we are only concerned as to how the proposed law will affect the converts to Christianity in Mysore.

By means of this Section a Hindu father with minor children, on becoming a convert to Christianity, can be deprived by the Courts of the custody of all his minor children. This is clear by the *Explanation* to the Section and by Illustration (d). In agreement with this illustration, when a Hindu, with minor children, becomes a Christian, he will remain liable for their maintenance; but he cannot enforce against them any right of guardianship inconsistent with Hinduism, such as baptising his minor sons and

daughters, or giving them a Christian education.

The *Explanation* says, in substance, that the religion or caste of any person shall be presumed to be that in which he was born; and that the Court shall, till the contrary is shown, presume that it is for the advantage of a minor to remain in the religion or caste in which he was born. Not only is this completely in opposition to the law of guardianship of children as administered in British India, but this way of depriving a convert of the custody of his children is contrary to all equity and natural justice.

By means of this Section a Hindu, on becoming a Christian will be deprived of the custody of his children, who will be handed over to his wife who remains a Hindu or even to distant relatives who may happen to be Hindu. We are surprised that the legislature of a progressive State like Mysore should think of enacting a law which is contrary not only to the law in British India but also to the law of every civilised country. The law in British India does not "countenance the idea that a minor could voluntarily leave or could be taken away from a parent who, however mean his position, was honestly endeavouring to perform his duties to his child, or that the fact that he had changed his religion, could be any ground for depriving him of his rights over his child."

The right of the father over his minor children is sacred and inviolable one. This is recognised by every system of jurisprudence. Students of Roman law will remember how jealously the law guarded the rights of the father over his children. In Hindu Law, by principle, "the son is always assigned to the male who is the legal owner of the mother." The right of the father to the custody of his minor children should never be taken away from him except for very strong causes, like insanity, grossly immoral conduct and the like. An enlightened government will not hold that a father's conversion to Christianity or any other religion on conscientious grounds is such conduct.

C. J. ASBURY.

*In Dnyanodaya.*

#### THE TEST FOR AMUSEMENT.

There are amusements enough open to childhood and youth, which are not of doubtful propriety. Rev. T. K. Beecher has said that amusements may be accurately tested by a few simple questions:

"Are they costly? Young people should be thrifty—saving up something for a good start. Amusements that use up what should be savings are evil.

"Are they refreshing? The amusement that makes you less able to go on with your work is badly chosen.

"Are they healthful? If, after any of them, you have a headache, backache, cold, or a restless appetite—the amusement was evil. Avoid it.

"Are they pure? Purity is a matter of thought quite as much as of act. To the pure all things are pure. But, alas! few men are pure. And plays that are innocent as the frolic of lambs become to some persons stimulants of evil and unspeakable thoughts. Beware of those plays.

"Are they well earned? Except a man work, neither shall he play. All plays are wicked for a lazy, idle man. Only the industrious can safely amuse themselves in any way."

To these questions another may be added: Are their influence good? Any form of amusement which tends toward evil, or is surrounded by evil associations, should be avoided like contagious disease.



North India Bible Society.

OCCASIONAL PAPER.

No. 3.

---

# Centenary Report.

BRITISH AND FOREIGN  
BIBLE SOCIETY.

North India Auxiliary.

1804—1904.

---

ALLAHABAD :

LIDDELL'S PRINTING WORKS.

1905.



**AN ACROSTIC.**  
**FOR THE BIBLE SUNDAY.**

*From the 119th Psalm.*

**B**lessed are they, who are perfect in the way !  
**I** beheld the transgressors and was grieved ;  
**B**ecause they kept not Thy Word.  
**L**et Thy mercies also come unto me, O Lord,  
**E**ven Thy salvation, according to Thy Word .  
**S**even times a day do I praise Thee ;  
**U**phold me according unto Thy Word, that I may live. .  
**N**ever will I forget Thy precepts.  
**D**eliver me according to Thy Word !  
**A**ll Thy commandments are faithful ;  
**Y**ea, sweeter than honey to my mouth.

**REV. D. T. VAN HORN,**

*Lalitpur.*

## £50,000 Wanting to complete Centenary Fund of 250,000 Guineas.

The latest Communication from the Bible House, London, is dated February 3rd, 1905 and reads :—

The Committee have been very anxiously considering the completion of the Centenary Fund, the continuance of which beyond a few more months would probably be harmful to the much needed expansion of the ordinary income. For some year past we have been, roughly speaking, about £30,000 behind our needs, and as the Auxiliaries give us about £70,000 a year we are making a strong appeal for an increase in the annual contribution from each Auxiliary of "*half as much again.*"

With regard to the Centenary Fund the Committee are making a special appeal for its completion. The Committee themselves feel that the failure to secure the sum they asked for, and sorely need, would be deplorable from every point of view and would materially hinder the extension of the Society's work.

They feel this so strongly that they are themselves starting the new appeal just as they did the first effort two years ago.

We hope that the Auxiliaries will make a similar effort, and we should like to be able to announce at our Annual Meeting in May that *the whole sum* has been secured.

It will be a pity if, after the world wide enthusiasm of March last, we are compelled to close our fund without having reached the sum at which we aimed, and whilst we regret the necessity of another appeal, we send it forth trusting in God, and praying that He will open the hearts of His people throughout the world to give liberally to a fund the object of which is to give to those who have it not the same message of Salvation which He has so freely given to us.

A. TAYLOR. *Secretary.*



# GENTENARY REPORT.

BRITISH AND FOREIGN BIBLE SOCIETY.

## NORTH INDIA AUXILIARY.

It is impossible in the few pages at our disposal to give more than the merest outline of a celebration which has more deeply stirred the hearts of all Bible Christians than any recent event in the history of the Christian Church. After one hundred years of world-wide service in the cause of our common Christianity, after promoting the translation and circulation of the Word of God in whole or in part into nearly four hundred languages spoken by living men, after a circulation during the century of one hundred and eighty million copies, the British and Foreign Bible Society appealed to the churches to join in thanksgiving to God for His great mercy, in reviewing this wonderful record of work accomplished, and, while planning for the future, to invoke the divine blessing on all the means employed to this end.

The appeal met with a response even beyond the hopes of those by whom it was issued. It is not only that all the Protestant Churches in Great Britain gave official reply, and on the Bible Sunday services of commemoration were held in almost every place of worship. The centenary assumed the proportion of a National Festival. Illness prevented His Majesty the King from attending in St. Paul's a service of thanksgiving for the British and Foreign Bible Society. The Queen, and the Prince and Princess of Wales were present, and the Archbishop of Canterbury in his sermon voiced the sympathy and approval of the entire English people. In almost every city the officers of the Civil Government attended services of a similar nature.

Nor was this interest in behalf of a British Society confined to Great Britain. The American churches ob-

served the Centenary. The President of the United States and the most distinguished of his ministers attended the commemorative service. In every Colony and dependency of the British Empire it was just the same. Every Protestant Church on the Continent of Europe took part in the celebration. Christians in all the Mission fields were deeply interested. Churches of converts to the faith of Christ in China, Japan, the tribes of Africa, congregations of converted cannibals in the South Sea Islands, joined in prayer and brought their offerings for the Bible Society.

National Bible Societies in the United States, in Germany, Holland, Scandinavia, acknowledged their obligation to the venerable Society which is the parent of them all, for there is not one of them which was not suggested by the British and Foreign Bible Society and aided by it in its early years.

In the Indian Empire Centenary meetings were held in every important city. Among the speakers at those meetings may be named the Governor of Bombay, the Lieut. Governors of Bengal, the United Provinces and the Punjab, and other civilians of the highest rank. The celebration attracted the attention of Hindoos and Mohammedans, many of whom were present in the meetings and contributed to the Centenary Fund. Influential non-Christian newspapers mentioned the meetings with a respect which seemed closely allied to sympathy.

Within the limits of the North India Auxiliary much preparation was made for the Centenary. A large Centenary Committee was formed, representing all the Churches and Missions. Pamphlets were widely circulated in English and the vernaculars, giving the story of the Bible Society and the purport of its Centenary. Christian newspapers and Magazines gave prominent place to the coming event, and called attention to its significance. Promises of hearty co-operation were received from Chaplains, Missionaries, Indian Pastors, distinguished laymen.

We must not omit the following Communication from the Committee of the Bible Society in London through their Secretary, the Rev. Arthur Taylor, M. A.

This letter will reach you about the time of your Centenary celebrations, and I want to convey a message of good will to you and all our friends from the Committee at home. We are hoping that our great festival will prove helpful not only to the Bible Society, but to the whole Church of Christ. We want to deepen the love for the Bible and revive the veneration in which it was held by earlier generations, and to impress upon all Christians the need for its more earnest study. If it should please God to use the Bible Society's Centenary celebrations as a means towards this end we shall feel that they have been successful in the highest and truest sense. This is our wish for you and for the whole of the North Indian Auxiliary, that whilst thanking God for the blessings of His Holy Word those who are already His children may be confirmed and strengthened in their faith, and those who have still to be brought to a knowledge of the truth may feel the influence of the Spirit that is dwelling amongst you.

At the Centenary meeting held in the Wingfield Park, Lucknow, the chair was taken by H. H. Sir James Digges LaFouche, K. C. S. I., Lieutenant Governor of the United Provinces. In closing the meeting the distinguished Chairman said :—

There is one aspect of the value of the Bible to which I wish specially to refer. I mean its value to the non-Christian people of India. For the value of the Bible is by no means to be measured by the number of persons who profess Christianity, or by the statistics of formal conversions.

The Bible speaks to us of the character of God ; of His righteousness, of His holiness, of His fatherly love for mankind. And we do not believe that there is one God of the Christians, another of the Mussalmans, another of the Hindus. We believe that there is one God ; that, as St. Paul says, He is not far from every one of us ; that He dwells with him who is of a humble and contrite heart ; that He has made of one blood all nations of men for to dwell on the face of all the earth ; and that in every nation he that feareth God and worketh righteousness is accepted by God.

There is a mass of evidence that the Bible is read and appreciated by thousands of thoughtful men who do not profess to be Christians. They recognize the power and influence of the Bible in helping them to make their lives better and more unselfish. And as education spreads, and a taste for reading increases, it cannot be but that the Book will find still more numerous readers.

In making this Book accessible to the people of the East the people of the West are offering what they believe to be the best book in the world. It is an Eastern book, and essentially Eastern, but it comes back from the West absolutely unchanged. Many generations have devoted a pious and loving care to the preservation of the original text, and the translations that have been made into many languages are characterized by a scrupulous anxiety faithfully to reproduce the exact meaning.

The book thus offered is thrust on no one. Our fellow-subjects of other religions are in no way compelled to read it or hear it read. And it is chiefly for this reason that the servants of His Majesty in India are able cordially to support the Bible Society in the beneficent work in which it has been engaged for the last hundred years."

At the meeting in Allahabad, the chair was taken, in the unavoidable absence of the Lord Bishop of Lucknow, by the Hon. J. E. Gill, I. C. S. Sir John Stanley, Chief Justice of the High Court, N.-W. P., made the principal address, reviewing succinctly the past one hundred years of the Bible Society, and indicating the great work yet to be done before its task can be laid aside. In closing the meeting the Chairman said.

The history of the B. F. B. S. during the last hundred years has been a record of valuable work, carried through with a thoroughness and devotion that must fill us all with admiration and thankfulness. Of the value of that work we as Christians are fully aware. The Bible is the most precious possession of the Christian world, and it is incumbent on us to do all in our power to extend to non-Christians the blessing we have enjoyed for centuries. We have plenty of encouragement to persevere in this work. The figures laid before us show how keen is the interest taken by numbers of non-Christians in our Christian Bible. Here in India, a country of ancient civilizations and antique religions, the task of this Society is peculiarly interesting and important, and there can be no doubt by slow degrees a knowledge of the Bible is permeating the masses of this land. A little leaveneth the whole lump. We have every reason for a confident hope that the record of this Society during the Century to come, will not fall short of that of the last hundred years, but greatly surpass it.

An examination of the List of Contributions to the Centenary Fund, which is given later on, will show how universal was the observance of the day. From every important Station and from almost every important congregation, in the United Provinces, Central India, Rajputana, and the Hindi speaking Central Provinces, some offering has been received. In this connection special attention is asked to the contributions of the Indian Christians. Much the largest single contribution received was that of the Daughters of India Association, a company of Indian Christian women. Of some of the contributions amounting to a few annas only, may we not believe that in the sight of God those peasant's pice are of equal value with the gold of the wealthy.

A touching interest attaches to the gifts of the Indian lepers. In the Asylum at Almora we are told.

"Some of the lepers took to saving a little of their food each day, so that they might have a whole day's food to give on the 15th September, which was appointed for the collection. Others decided to dedicate all their food on the 15th, and practically fast. You know they have nothing out of which to give collections, and if they wish to do anything of the sort, the above is the only way in which they can do it. The total of their offering amounts to Rs. 7-9-0, which I now remit to you. There accompanies the remittance that which is of far more value, the prayers of these poor sufferers, who, realizing the value of the Bible to themselves, wish that others should share its blessings with them. They desire their gift to be their share in the Centenary celebrations of the British and Foreign Bible Society."

An aged inmate of the Blind Asylum in Allahabad, a dear old Christian, having no money to give, brought his brass vessels to be sold for the Bible Society. They realized Rs. 5 5-6.

In many Indian Christian churches special services were arranged for the Bible Sunday on March 6th. Among the reports we select the following :—

#### THE BIBLE SUNDAY IN MAHOBA.

The day with us was a notable one for various reasons. There were three baptisms in the morning. In addition to the three missionaries resident, there were five others present.



All the previous week many of our Orphanage girls were doing extra work to earn money to help in the good work of the Bible Society. The earnestness and zest with which they entered into it were indeed cheering.

The topics assigned were as follows :—

I.—The Bible, what it is.

II.—How we got our Bible.

III.—What good have I received from the Bible?

IV.—The story of Mary Jones'.

V.—The work of the British and Foreign Bible Society.

VI.—What the Bible is to the Christian.

VII.—Our duty to the Bible Society.

Three of these topics were dealt with by our Indian Christians. One of these related something of his experience. He was formerly the Parobit of his village. When a mere lad he heard the Gospel proclaimed for the first time, and received from the missionary a copy of the Gospel of St. Matthew. For twelve years he read the little book day by day, until its message was borne in upon his soul, that Jesus is indeed the Saviour of all men. When, after all these years, the same missionary again came to his village and asked him what he thought about Jesus, he replied, "He is the world's Redeemer" and at once he yielded himself to his claims. The recital of this incident made very evident to all the value of the one pice Gospel.

I can only trust that the celebration of the Centenary of the Bible Society has been in many other places the same means of blessing it has been to the Mahoba church.

#### IN BAREILLY,

Bible Sunday was a memorable day for Bareilly. Announcements had been made for several weeks that a special collection would be taken for the Bible Society, and all were urged to be ready to participate in the offering.

When the day arrived, the church, beautifully decorated, was filled to the doors. An interesting and varied programme was prepared, comprising a brief history of the Bible Society, the story of Mary Jones, a short sermon on the Bible, and appropriate singing.

Then came the collection. While an inspiring hymn was being sung the entire audience, beginning with the Orphanage girls, came forward in regular order, and each one deposited an offering on the table prepared in front of the pulpit. As the grand march past continued, enthusiasm took hold of the audience. Hymn after hymn was sung. When the more than two hundred girls had filed past, every one in the church was ready with an offering. Not a single one was left. Infants toddled forward, and, reaching up on tiptoe,

put their coppers on the table. Wee babes in their mother's arms were given pice to lay on the table with their own tiny hands. The aged, barely able to see, came forward with trembling hands and added their mite from their small store. All were supremely happy.

#### IN LALITPUR.

At the request of our respected Padri, I send you a brief account of the Centenary in Lalitpur.

1. For so interesting an occasion our small church was decorated with flowers, green foliage, and banners.
2. The boys and girls were seated in the middle of the church and their elders on the sides.
2. In the midst of all the new Bible purchased for the church lying open on a white cloth on a table.
4. On the pulpit the Bible in eleven languages, from each of which a lesson was read by different brothers and sisters.

- |              |             |
|--------------|-------------|
| 1. Greek.    | 6. Persian. |
| 2. Hebrew.   | 7. Hindi.   |
| 3. English.  | 8. Arabic.  |
| 4. Urdu.     | 9. French.  |
| 5. Garhwali. | 10. German. |

#### 11. Mahrati.

5. Our minister preached about the Holy Bible, after which addresses were given on Bible subjects, and the collection to be made.
6. The boys and girls, with the Bible in their hands, read selected verses.
7. The Hindus and Mohammedans who were present heard the Bible words in their own various languages.
8. The service lasted from four o'clock till a quarter past six.
9. We are now collecting the offering, which will be forwarded soon.

(The amount in money was Rs. 12-7-0. The following were given in kind—18 thimbles, 125 marbles, 1 rubber ball, 1 string of beads, salt, grain, 4½ pounds of meat, peppers, cowries, extra work, etc., total amount remitted Rs 22-14-0.)

#### IN THE PRASHANSALAYA ORPHANAGE.

I am sending two Rupees from the children for the Bible Society. They gave up a little treat to be able to send the money

For the Centenary three of the pupil teachers, who receive four Rupees a month for their food and every other expense, have given two Rupees each. Two others who receive the same amount have given one Rupee each. Three girls have earned one Rupee by sewing. One Rupee belonged to a dear little girl now with the Lord, which she had earned, and which her mother

wished to go to the Centenary Fund. Fourteen girls earned nine Rupees by pulling the punkah, this they send for the Centenary Fund. Please accept four Rupees more from the whole Home. This makes two Rupees for the Bible Society, and twenty-three for the Centenary Fund. A girl has just brought six annas in postage stamps, making in all Rs. 25-6-0.

#### IN SAHARANPUR.

I sent to Allahahad for a number of Bibles, Testaments and Gospel Portions in the vernaculars, and prepared 200 slips with my Hektograph. We did not ask the people for a collection, but asked that each should indicate on one of the slips how many Bibles, Testaments or Portions he wished to contribute to the Bible Society for distribution among the unevangelized.

In this way even the Orphanage boys were able to give a pice or more for a Gospel Portion. The total of the subscription secured in the Hindustani congregation was over forty Rupees. The money was collected by the Committee of the Christian Endeavour Society. The English congregation contributed Rupees twenty-eight.

#### FROM A MISSION SCHOOL.

A Committee from the boys, all of them non-Christians, have just brought me one Rupee as their gift to the Bible Society. They had heard of the Centenary meeting to be held, and the proposed collection; and they collected this Rupee as the thank offering of the boys, that the Bible may be scattered throughout India.

The contributions to the Centenary Fund acknowledged in the following pages aggregate the sum of Rs. 7,804. To this was added from local funds of the North India Bible Society the sum of Rs. 196. The total contribution of the N. I. Auxiliary is thus the sum of 8,000 Rupees, or £ 533-6-8, which amount has been remitted to London.

T. S. WYNKOOP,

*Secretary, North India Bible Society.*

---

# CENTENARY FUND.

British and Foreign Bible Society 1904.

		Rs.	a.	p.
AJMERE	... St. Mary's Church ...	39	0	0
	English Congregation, Presbyterian.	67	0	0
	Indian do. do. ...	15	8	3
	.. Band of Hope ...	5	0	0
	Y. W. C. A. ...	5	0	0
	S. P. G. Mission Congregation.	12	0	0
AKBARPUR, AGRA.	M. E. Mission Church ...	1	14	0
	St. George's Church .	80	0	0
	Baptist Church, English ...	67	13	3
	.. .. Indian ...	17	10	9
	St. Paul's, C. M. S. ...	50	0	0
	St. John's Church, C. M. S.	35	8	6
	Secundra Orphanage ...	33	8	0
	Mrs. W. McLean ...	33	12	0
	Miss Bland ...	15	0	0
	Mrs. Wilson ...	5	0	0
ALIGARH	... Christ Church Offertory ...	27	7	0
	.. .. Additional...	32	0	0
	C. M. S. Mission Church...	10	14	9
	M. E. Mission ...	7	0	0
ALLAHABAD	... Daughters of India Association.	500	0	0
	All Saints' Cathedral ...	224	9	3
	.. .. Children's Offering.	10	9	3
	St. Andrew's Church ...	188	10	0
	Holy Trinity Church ...	146	14	6
	Donor unknown ...	100	0	0
A Bible Lover ...	50	0	0	

ALLAHABAD	...	Baptist Church	...	7	4	3
		M. E. Sunday School	...	3	3	7
		St. Peter's Ch., Muirabad...		24	10	0
		Katra Indian Presbyterian,		25	0	0
		United Hindustani Sunday Schools.		13	0	3
		St. Paul's Divinity School,		7	5	9
		Naini Congregation	...	0	4	6
		St. John's Church (City),		6	4	6
		Jumna Mission Church	..	10	0	3
		J. Simeon, Esq.	...	15	0	0
		Indian Christian Women, Z. B. M. S.		40	6	4½
		Children Prasbausalaya Or- phanage.		23	0	0
		Indian Teachers, W.U.M.S.		10	"	0
		Evangelist's Camp, C. M. S.		6	0	0
		Brass Vessels, Blind Prabhu Das.		5	5	6
		Boys Katra Mission School.		1	0	0
		Premsabha Indian Christian Servants Pice Collection	...	0	8	0
		Bible House Verandah	...	0	6	0
		E. Taylor	...	0	4	0
		Rev. A. H. Grace	...	16	0	0
ALMORA	...	Leper Christians	...	7	9	0
		Station Subscriptions	...	114	8	3
ALWAR	..	United Free Church Mis- sion		11	11	0
ANNFIELD	...	English Church Offertory...		35	4	0
		Indian Christians, C.M.S.		20	0	0
AONLA	.	M. E. Mission Church	...	1	8	0
ASHAPURA	...	Mission Orphanage	...	11	13	9
AURIYA	...	M. E. Mission Church	...	1	6	0
AZAMGARH	...	Station Church Offertory.		29	12	0
BAHRAICH	...	M. E. Church	...	2	0	0
BALLIA	...	Per Dr. Mukerjee	...	13	6	0
BALODA BAZAR	...	Indian Christians	...	4	2	0
BAMDIAH	...	Rev. J. M. Mc.-Phail	...	15	0	0
BANDA	...	Station Church	...	20	8	0
BANDIKUI	...	Church St. John the Baptist		40	0	0
BAREILLY	...	M. E. Mission Church	...	43	4	0
		St. Stephen's Church	...	38	6	6
		Sadr Bazar Native Church,		3	0	0

BASTI	... English Church	...	14	8	0
	Indian ,, C. M. S.	...	1	12	0
BEAWAR	... Mission Church	...	32	8	0
	English Church	...	30	0	0
	Woman's Industrial Home,	...	15	0	0
BENARES	... St. Mary's, English	...	37	7	9
	St. Paul's, C. M. S.	...	31	0	0
	English Church L. M. S.	...	18	12	0
	Indian ,,	...	18	0	0
	Wesleyan Mission Church.	...	10	6	0
BETUL	... Swedish Mission Church	...	12	0	0
BHAISDEHI	... Per E. C. Lewis	...	3	9	0
BHAMORA	... M. E. Mission	...	1	3	0
BHARATPUR	... Church Collection, C. M. S.	...	40	1	0
BHINGA	... M. E. Mission	...	10	0	0
BISAULI	... M. E. Mission	...	1	8	0
BIJNOR	... Station Church	...	16	4	0
	M. E. Mission Church	...	11	7	0
	M. E. Mission Churches, of Bijnor district, Beshta, Nagina, Kiratpur. Man- dawat, Dhampur, Nurpur	...			
	Seohara	...	5	3	0
BILASPORE	... Christian Mission Church.	...	25	0	0
BILGRAM	... M. E. Mission Church	...	9	0	0
BINA	... Christian Mission Church.	...	15	0	0
BINAWAR	... M. E. Mission Church	...	0	12	0
BISRAMPORE	... Germ. Ev. Mission Church.	...	38	0	0
BORDHAI	... Swedish Mission Church	...	4	12	0
BUDAON	... St. Saviour's Church	...	18	0	0
BULANDSHAHR	... Ladies of Z. B. M.	...	12	8	0
	M. E. Mission Church	...	2	0	0
CAWNPORE	... Christ Church, English	...	108	0	6
	,, ,, Indian	...	43	11	3
	Memorial Church	...	55	8	0
	Methodist Church, English,	...	56	6	0
	,, ,, Cantonment,	...	3	1	6
	,, ,, Parade	...	8	4	0
CHAMPA	... Rev. and Mrs. Penner	...	5	0	0
	Non Christian S. School.	...	2	0	0
	Lepers	...	2	0	0
CHANDKURI	... Inmates Leper Asylum	...	8	3	0
CHHINDWARA	... Swedish Mission	...	75	0	0

CHICHOLI	... Swedish Mission	...	26	0	0
CHIKALDA	... Girls' Famine Orphanage.		12	8	0
CHUNAR	... English Congregation	...	4	11	3
	Indian	..	1	5	6
DAMOH	... Christian Mission	...	73	13	9
DEHRA	... St. Thomas Church	..	112	12	0
	Mrs. A.	...	10	0	0
	Miss Lillie	...	10	0	0
	Misses Bell	...	5	0	0
	C. M. S. Christians	...	10	0	0
DEOLI	... U. F. C. Mission Church...		4	9	9
DHAMPUR	... M. E. Mission Church	...	2	12	0
DHAMTARI	... Mennonite Mission	...	20	10	0
DHAR	... Can. Presb Miss. Church,		37	8	0
DWARAHAT	... M. E. Mission. Church	...	5	6	0
ELlichpore	... Missionary Conference	...	25	6	3
	Indian Ch. Khudawandpur,		10	0	0
FAIZABAD	... Wesleyan Church and Missn.		52	0	0
	St. Paul's C. M. S. Church		4	12	6
FARIDPUR	... M. E. Mission Church	...	1	2	0
FARRUKHABAD	... M. E. Mission Church	...	1	15	0
FATEHGANJ WEST	M. E. Mission Church	...	9	8	0
FATEHGARH	... Memorial Church	...	36	5	0
GHAZIABAD	... Per Rev. W. Proctor	...	56	12	0
GHAZIPUR	... St. Thomas' Church	...	75	15	0
GONDA	... M. E. Mission Church	...	5	6	0
GORAKHPUR	... Christ Church, English	...	13	6	6
	" " Indian	...	8	1	3
	St. Andrew's Ch., English		16	8	0
	Basharatpur Indian	...	6	0	0
	Donation	...	10	0	0
	Indian Bible Women	...		12	0
GWALIOR	... English Congregation	..	29	0	0
	Indian Presbyterian	...	5	0	0
HARDA	... Christian Mission	...	22	0	0
HARDOI	... M. E. Mission	...	28	3	0
HOSHANGABAD	... Friends Mission	...	23	15	0
	A Hindu Sympathizer	...	2	0	0
INDORE	... St. Ann's Church	...	24	3	0
	Presbyterian Mission Ch....		20	8	0
ITARSI	... Friends Mission	...	43	8	0
	W. H. S.	...	15	12	0
JABALPUR	... The Pro Cathedral	...	180	0	0
	St. Luke's C. M. S.	...	66	3	6

	M. E. Church, English ...	34	2	0
	" " Indian ...	10	0	0
	Y. W. C. A. ...	30	0	0
	Wesleyan Church ...	21	0	0
	L.A. Mendes, Esq., L.L.D. ...	5	0	0
	Babu J Ghose ...	5	0	0
JAGDALPUR	... Per W. Plunly, Esq. ...	33	12	0
JAIPOUR	... All Saints' Church ...	177	11	0
	U. F. C. Mission Church ...	68	0	0
JAUNPUR	... English Congregation ...	10	14	0
	Indian " ...	7	2	0
JHAGRAON	... Indian Ch Presbyterian ...	12	0	0
JHANSI	... St. Martin's Church ...	33	0	0
	Wesleyan Church ...	33	0	0
	Presbytern Mission Ch. ...	21	0	0
JODHPUR	... U. F. Church Mission ...	30	0	0
KACHWA	... " A Few Christians " ...	2	6	0
KAKRALA	... M. E. Mission Church ...	2	0	0
KAMPTEE	... Station Church ...	15	11	0
KANTH	... M. E. Mission Church ..	1	1	0
KASGANJ	... M. E. Mission Church ...	9	12	0
KATNI	... C. M. S. Contributors ..	13	5	0
KHANDARKI	... M. E. Mission Church ...	0	3	0
KHANDWA	... M. E. Mission and Orphanage.	10	0	0
KHORAI	... Swedish Mission ...	14	4	0
KHURJA	... Indian Christians' Thank offering.	16	11	0
KOTAB	... U. F. C. Mission ...	14	1	0
	Rev. B. N. Paul ...	3	0	0
LALITPORE	... Mission and Orphanage ...	22	14	0
LUCKNOW	... Christ Church ...	200	15	6
	Cantonment Church ...	162	15	9
	Epiphany Church, Indian,	123	2	3
	Do. do S. School,	18	0	0
	Do. English Congregatn.	49	1	0
	M. E. English Church ...	80	0	0
	M. E. Indian Church ...	37	12	0
	Wesleyan English Church,	30	0	0
	Do. Indian do.	16	0	0
	C. M. S. Congregational	25	0	0
	Press.			
	Salvation Army ...	5	0	0
	Offerings at Centennial	14	12	0



	Meeting.			
	Offerings at Cent.-Meet.	11	2	0
	Indian.			
MAHOBA	... Christian Mission and Orphanage.	50	0	0
MAINPURI	... Presbyterian Miss. Church.	20	0	0
MALLAWAN	... M. E. Mission Circuit ...	3	0	0
MANDLA	... C. M. S. English Congregation.	13	7	0
	Gond Christians	11	6	0
MANGARI	... L. M. S. Mission ...	5	4	0
MEERUT	... St. John's Church ...	96	14	6
	St. Thomas' C. M. S. ...	18	10	0
	M. E. Mission Church ...	5	0	0
MHOW	... Christ Church	50	0	0
	Presbyterian and Wesleyan,	30	0	0
MIRZAPUR	... L. M. S. Sunday School ...	11	4	0
	Mr. and Mrs. Sibold ...	5	0	0
	Miss. Whiting ...	5	0	0
MORADABAD	... W. R. G. Moir, Esq. ...	150	0	0
MUSSOORIE	... Union Church	98	8	3
	Christ Church ...	2	1	6
	All Saints ...	37	0	0
	M. E. Church, English and Indian.	44	7	0
	Centenary Meeting ...	50	0	0
	Mr. and Mrs. H. B. Addis.	10	0	0
MUTTRA	... U. G. Hussey, Esq., 1 C.S.	100	0	0
	In Memoriam ...	10	0	0
	Baptist Mission Church ...	10	0	0
	C. M. S. Mission Church...	7	9	0
	Christ Church ...	30	0	0
	M. E. Mission Church ...	20	0	3
	Pandit Naud Kishore ...	10	0	0
NAINI TAL	... X. Y. Z.	100	0	0
	M. E. Church ...	50	11	0
	St. John's in the Wilderness	50	0	0
	St. Nicholas and St. Mary,	4	8	0
NAJIBABAD	... M. E. Mission Church ...	3	10	0
NARSINGPUR	... M. E. Mission Church ...	6	8	0
NIGOHAN	... A. Friend ...	10	0	0
	Indian Congregation ...	17	0	6
NOWGONG	... St. Peter's Church ...	26	0	0

	Friends' Mission	...	22	0	0
NASIRABAD	... U. F. C. Mission	...	74	13	9
ORIYA	... M. E. Mission Church	...	1	10	6
PAORI	... M. E. Mission Church	...	16	0	0
PATNA	... Y. W. C. A.	...	8	0	0
PAWAYAN	... M. E. Mission Church	...	1	8	0
PHALERA	... M. E. Church & Orphanage,	...	10	0	0
PIHANI	... M. E. Mission Church	...	2	0	0
PITHORAGARH	... M. E. Mission Church	...	8	4	0
RAIPORE	... St. John's Church	...	31	4	0
	M. E. Mission Church	...	15	0	0
	German Mission Church	..	11	11	0
RAJPORE	... Home for Christian Blind,	...	24	4	0
	St. John Baptist Church	...	20	0	0
ROORKI	... Ref. Prest., Church & S. S.	...	10	0	0
	St. Andrew's Church, S.P.G.	...	5	8	0
SAHARANPUR	... Presbyterian Church and	...	76	9	3
	Mission.				
	Station Church	...	25	0	0
SANDI	... M. E. Mission Church	..	3	0	0
SAGAR	... Swedish Mission	...	44	0	0
	St. Peter's Church	...	10	0	0
SEHORE	... Friends' Mission	...	14	0	0
SEONI MALWA	.. Friends' Mission	...	6	11	0
	G. E. Clark	...	20	0	0
SHABABAD	... M. E. Mission Church	...	3	8	0
SHAHJAHANPUR	... St. Mary's Church	...	16	0	0
	M. E. Mission Churches	...	12	8	0
SITAPORE	... All Souls' Church	...	35	0	0
	Soldiers' Congregation	...	19	10	6
	M. E. Mission Church	...	17	12	3
SOHAGPORE	... Friends' Mission Church	...	5	0	4
SULTANPORE	Christ Church	...	14	0	0
	C. M. S. Mission Church	...	3	1	6
TODGARH	... U. F. C. Indian Church	...	3	0	0
TUNDLA	... Y. W. C. A.	...	15	4	0
UJJAIN	... Can. Prest. Mission Church,	...	4	0	0
UJHANI	... M. E. Mission Church	...	1	7	0
UMARIA	... Church Offertory	...	8	0	0
UNAO	... M. E. Mission Church	...	2	8	0





## THE NEW MAGAZINE.

*The Bible in the World*, a Monthly Record of the Work of the British and Foreign Bible Society. The first number was issued in January 1905, and has made most favourable impression. Price One Rupee per annum, post free. Subscription to accompany order, or collected by V. P. P.

## THE NEW TESTAMENT IN GREEK.

*Nestle's Resultant Text*, a collation of the labours of Tischendorf, Westcott and Hort, and Bernhard Weiss, which has been everywhere welcomed as one of the most valued Centenary Publications of the British and Foreign Bible Society; price Rs. 2-4-0, Wide Margin edition, Rs. 3-12-0.

## ENGLISH VOLUMES.

*After a Hundred Years*, a Popular Report of the British and Foreign Bible Society for the year 1903-1904, beautifully illustrated, price 12 annas.

*The Story of the Bible Society*, by William Canton, One Vol., 8vo, illustration; published by John Murray, price three Rupees and six annas, a standard book which should be in every Library.

*Little Hands and God's Book*, the Story of the Bible Society told for young people, showing something of what young people have had to do with it, and how they may help it. This is a fascinating book, which all children, and people of any age, will read with unflinching interest; price one Rupee and two annas.

*Mary Jones and Her Bible*, a new edition of the story of the Welsh girl whose desire to obtain a Bible was largely instrumental in the founding of the Bible Society, price six annas.

### *In the Vernacular.*

*The Story of Mary Jones* in Hindi, illustrated; price one anna in paper, four annas in cloth.

The same in Persian Urdu, Punjab Bible Society, price four annas.

*Young Defenders of the Bible*, in Hindi, illustrated, a little companion book to *Mary Jones*, price three pies.

*The Price of a Bible*, in Hindi, an eight page tract for free distribution among Indian Christians.

Catalogue and Price List of Bibles in English, Sanscrit, Arabic, Persian, the Indian Vernaculars, post free on application to the Depot Superintendent, N. I. Bible Society, 18, Clive Road, Allahabad.

Table of the Districts of the United Provinces of Agra and Oudh, showing their population, number of towns, Indian Christians and Mission workers, Foreign and Indian.

(Prepared by the Rev. J. J. Lucas, North India Presbyterian Mission, Allahabad and Mr Thomas Barrow, from the Census of 1901 and Mission Reports of 1904.)

Serial No.	Name of District.	Population.	Number of towns and villages.	Indian Christians.	Ordained Foreign Missionaries.	Ordained Indian Ministers.	Unordained Preachers.	Foreign Missionaries (Women.)	Indian Christian (Women.)
1	2	3	4	5	6	7	8	9	10
1	Dehra .....	178,195	423	1,305	7	5	14	10	34
2	Saharanpur .....	1,045,230	1,646	1,617	6	7	35	3	31
3	Muzaffarnagar .....	877,188	928	1,259	0	3	13	0	10
4	Meerut .....	1,540,175	1,521	9,315	4	7	48	8	86
5	Bulandshahr .....	1,138,101	1,532	4,480	0	4	26	5	49
6	Aligarh .....	1,200,822	1,776	4,888	2	5	36	5	64
	<b>Total Meerut Division</b> .....	<b>5,979,711</b>	<b>7,825</b>	<b>22,864</b>	<b>19</b>	<b>31</b>	<b>172</b>	<b>31</b>	<b>274</b>
7	Muttra .....	763,099	851	2,031	3	4	26	6	38
8	Agra .....	1,060,528	1,205	2,343	9	4	46	10	56
9	Farrukhabad .....	925,812	1,697	699	2	5	31	5	25
10	Mainpuri .....	829,357	1,388	308	2	2	17	1	8
11	Etawah .....	806,798	1,480	198	1	2	8	2	4
12	Etah .....	863,948	1,484	4,268	2	6	66	1	46
	<b>Total Agra Division</b> .....	<b>5,249,542</b>	<b>8,105</b>	<b>9,847</b>	<b>19</b>	<b>23</b>	<b>194</b>	<b>25</b>	<b>177</b>
13	Bareilly .....	1,090,117	1,936	4,600	2	5	75	2	65
14	Bijnor .....	779,951	2,148	1,853	1	6	40	0	69
15	Budaon .....	1,025,753	1,818	6,080	0	10	60	1	70
16	Muradabad .....	1,19,1993	2,465	5,866	2	11	73	2	115
17	Shahjehanpur .....	921,535	2,040	1,739	2	7	48	1	25
18	Pilibhit .....	470,339	1,061	1,283	1	5	55	2	66
	<b>Total Rohilkhand Division</b> .....	<b>5,479,688</b>	<b>11,468</b>	<b>21,421</b>	<b>8</b>	<b>44</b>	<b>341</b>	<b>8</b>	<b>410</b>
19	Cawnpore .....	1,258,868	1,968	1,456	10	6	25	13	56
20	Fatehpur .....	686,391	1,408	113	1	0	4	0	1
21	Banda .....	631,058	1,193	147	0	1	14	2	12
22	Hamirpur .....	458,542	763	223	2	1	2	0	3
23	Allahabad .....	1,489,358	3,486	2,230	11	10	22	10	85
24	Jhansi .....	616,759	1,340	777	3	3	5	2	10
25	Jalaun .....	399,726	843	59	0	0	5	0	8
	<b>Total Allahabad Division</b> .....	<b>5,540,702</b>	<b>11,001</b>	<b>5,005</b>	<b>27</b>	<b>21</b>	<b>77</b>	<b>27</b>	<b>175</b>
26	Benares .....	882,084	1,967	669	7	4	28	16	72
27	Mirzapur .....	1,082,430	4,264	413	4	0	11	2	23
28	Jaunpur .....	1,202,920	3,159	62	0	0	0	4	7
29	Ghazipur .....	913,818	2,496	329	2	0	5	2	8
30	Ballia .....	987,768	1,797	4	1	0	4	0	0
	<b>Total Benares Division</b> .....	<b>5,069,620</b>	<b>13,692</b>	<b>1,477</b>	<b>14</b>	<b>4</b>	<b>48</b>	<b>24</b>	<b>110</b>
31	Gorakhpur .....	2,957,074	7,562	1,040	3	1	10	5	20
32	Basti .....	1,846,153	6,907	53	0	0	2	0	0
33	Azamgarh .....	1,529,785	4,700	104	1	0	5	2	10
	<b>Total Gorakhpur Division</b> .....	<b>6,333,012</b>	<b>19,169</b>	<b>1,197</b>	<b>4</b>	<b>1</b>	<b>17</b>	<b>7</b>	<b>30</b>
34	Naini Tal .....	311,237	1,520	659	4	3	39	4	9
35	Almorah .....	465,893	4,930	1,029	3	1	5	2	20
36	Garhwal .....	429,900	3,603	588	1	3	24	5	65
	<b>Total Kumaon Division</b> .....	<b>1,207,030</b>	<b>10,053</b>	<b>2,276</b>	<b>8</b>	<b>7</b>	<b>68</b>	<b>11</b>	<b>94</b>
37	Lucknow .....	793,241	983	2,150	13	5	29	26	42
38	Unao .....	976,639	1,643	106	0	2	11	0	11
39	Rae-Barili .....	1,033,761	1,740	97	0	1	13	0	12
40	Sitapur .....	1,175,473	2,311	548	1	3	15	1	24
41	Hardoi .....	1,052,834	1,898	485	0	4	33	0	48
42	Kheri .....	905,138	1,664	417	0	1	4	0	7
	<b>Total Lucknow Division</b> .....	<b>5,977,086</b>	<b>10,194</b>	<b>3,803</b>	<b>14</b>	<b>16</b>	<b>105</b>	<b>27</b>	<b>144</b>
43	Fyzabad .....	1,225,374	2,670	341	4	2	17	2	29
44	Gonda .....	1,403,195	2,768	175	1	5	23	2	40
45	Bahraich .....	1,051,347	1,884	173	0	2	14	0	17
46	Sultanpur .....	1,083,904	2,459	75	0	0	0	3	9
47	Partabgarh .....	912,848	2,171	43	0	0	2	0	0
48	Barabanki .....	1,179,323	2,062	144	0	1	12	0	11
	<b>Total Fyzabad Division</b> .....	<b>6,855,991</b>	<b>14,014</b>	<b>951</b>	<b>5</b>	<b>10</b>	<b>68</b>	<b>7</b>	<b>106</b>
49	Tehri Garhwal .....	268,885	2,456	7	0	0	0	0	0
	<b>Total Garhwal</b> .....	<b>268,885</b>	<b>2,456</b>	<b>7</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>
50	Rampur .....	533,212	1,126	440	0	1	4	0	0
	<b>Total Rampur</b> .....	<b>533,212</b>	<b>1,126</b>	<b>440</b>	<b>0</b>	<b>1</b>	<b>4</b>	<b>0</b>	<b>0</b>
	<b>GRAND TOTAL</b> .....	<b>47,691,782</b>	<b>105,521</b>	<b>68,841*</b>	<b>119</b>	<b>158</b>	<b>1,094†</b>	<b>167</b>	<b>1,520</b>

\* Of these, 3,232 are Roman Catholics distributed as follows:—Meerut Division 1368. Agra Division 422. Rohilkhand Division 77. Allahabad Division 725. Benares Division 40. Gorakhpur Division 6. Kumaon Division 207. Lucknow Division 363. Fyzabad Division 11.

† Column 5 is made up from the Government Census of 1901: Column 8 in some Districts was found difficult to fill with any assurance of accuracy, because of the vague use of the word "Preacher" in some Missions. If we limit the use of the word "Preacher" to men who have not passed beyond the Upper Primary Section of Government and Mission Aided Schools we think column 8 fairly accurate.

**SWIMMING AS A BRANCH OF EDUCATION.**

DEAR SIR,

I had the pleasure yesterday of being present at a feat accomplished by two members of the staff of the Srinagar Mission High School.

From years immemorial the Wooller Lake in Kashmir has been held in awe and superstition by the inhabitants of that country—it being looked upon as a great ocean of unknown depth, and possessing a goddess whose wrath has to be appeased by offerings of rice, etc., *i.e.*, the deity who raises the sudden and fierce storms so well known in those parts. The Principal of the School had often wished that the lake might be swum across, so that thereby courage and confidence might be infused into the boatmen and others, and also, that by so doing a crushing blow might be inflicted on craven superstition.

A favourable opportunity being obtained on July 18th, Mr. Tyndale Biscoe, with four of his masters, plunged into the waters of the lake at 7-10 a. m. Owing to cold and headache three of the competitors had to reluctantly give up, but Mr. Biscoe, and the remaining master, after a plucky swim, landed safely on the opposite shore at 10-6 a. m.

That swimming ought to play an important part in the education of Mission Schools almost goes without saying, as it is not only one of the very finest means of physical development and also of moral training; it has too the advantage over most other forms of bodily recreation, inasmuch as it may direct means of saving life.

Only a few weeks ago in Srinagar a boy was swimming in the river, and being tired, clutched on to a passing boat only to be ruthlessly knocked off by the boatman: the lad then sank but was seen by a Mission Schoolboy (aged 13 yrs. or so) who jumped in and made a gallant rescue.

Few schools, I own, have such natural opportunities for swimming as at Srinagar, but it seems to me that with a certain amount of exertion, a few more 'pakka' swimming baths such as that at the Baring High School, Batala, could be built, while few indeed are the schools, surely, which could not procure a 'kaccha' tank such as we find at Bannu.

'To save life'—what an integral part of Christian education this ought to be, what a weight of responsibility will rest on educational missionaries' shoulders if it be excluded from the curriculum of their schools.

Very truly yours,  
MEDICUS.

**NOTICE.**

**NORTH INDIA CONFERENCE OF CHRISTIAN WORKERS.**

Mussoorie, September 19th—26th, 1906.

Bible Study Courses; Devotional Addresses; Papers and Discussions on Practical subjects.

The subjects for discussion are:—Christian Education; Industrial Work; Christian aggression in Muhammadan fields; Work amongst the Deaf and Dumb; Work amongst the Blind; Work amongst the Young.

Bible Study Classes will be held in three centres.

The following, it is hoped, will take part in the Conference:—Revs. R. McChoyne Paterson; J. P. Haythornthwaite; R. A. Haslam; E. L. Porter; J. Pengwern Jones; W. Goldsack; P. M. Buck; J. I. Hasler; J. F. T. Hallows; G. A. Rouse; D. D.; W. G. Proctor; Mr. W. H. Stanes; Miss Hewlett; Miss Swainson and others.

Further particulars will be given later.

Mr. Lawrence who is hoping to return to the Panjab in a few weeks would be glad to the gentlemen who have been using his Platts' Dictionary and also follows English-Urdu Dictionary would return when convenient to go St. John's College, Lahore.

**S. P. G. MISSION, DELHI.**

Wanted a Superintendent (Indian Christian) for Boys' Industrial School, Gurgaon. Must be married, belong to Church of England and be a regular Communicant. Apply with references to Rev. S. S. Allnutt, Delhi.

**THE SIALKOT CONVENTION, 1906.**

**REVIVAL HYMN.**

1. Oh God! Oh God my Father my God!  
Behold my hands and my feet,  
Behold my hands and my feet,
2. Oh God! Oh God my Father my God!  
Behold my wounded head  
Oh God! Oh God my Father my God!  
Behold my riven side,  
That hath been pierced by sinful man.
3. Oh God! Oh God my Father my God  
Forgive them freely their sins;  
For what they do they know it not.
4. Oh Lord! Oh Lord! a sinner I am,  
Forgive me now my sins,  
Forgive me now my sins,
5. I'll follow Thee, I'll follow Thee,  
Oh Lord, to Calvary,  
Oh Lord, to Calvary,
6. Oh lead me on! Oh lead me now,  
Oh Spirit of Truth and love,  
Oh Spirit of Truth and love.

Private letters from many quarters tell us of the meetings of the Sialkot Convention which were occasions of help to very many. We are glad to receive more detailed reports from some of those who were present. From many places similar news of quickening and revival reach us. From Nuddea, E. Bengal, where C. M. S. have been at work for 50 years, and where from caste prejudices, and the incursions of Roman Missionaries there has been serious difficulty in the Pastoral and Evangelistic work, the Superintending Missionary writes to us, "You may well be astonished at Bhobopara," (a well-known village, sadly backward, where the Romans have built a very large Church and maintain large free boys' and girls' boarding schools and a large staff of Priests and Nuns) R. and others are literally on fire. Yesterday I had a Church full for afternoon service, and at the close proposed a Prayer Meeting, asking those who wished to leave to go out. One man only left, and then such prayers, all overflowing with fervency, as one after the other poured out his or her soul. It is difficult to describe it. Then S. and others pray with hands working up and down in their earnestness, others breaking down into tears of thankfulness and joy, as they once again thank the Lord for His Love and Goodness towards them, and pray for the conversion of Christians and non-Christians. The tears are forced from my eyes too. It is a mighty change I can assure you. Then there is Taranagar, Anandabash, Bohirgatchi, Bollubhpur, and other places where the revival fire has caught us, and where ignorant unlearned men

and women pray marvellous and spirit-taught prayers. It is not the address but the prayers which seem to do the Spirit's work. Just now S. and S. and K. L., all Padres, with ten of our quickened Christian brethren, are conducting Missions in Calcutta. "What hath not the Lord wrought" is the one exclamation from all. The Lord has done wonderful things these 7 or 8 months, whereof we all rejoice." The writer is one of the soberest and most prudent of Missionary workers, who has been nearly 20 years in the country, and knows his whole district intimately. It is the field where James Vaughan and Henry Williams and Alfred Clifford and P. M. Rudra and George Parsons and others did long and faithful work as Superintending Missionaries. Some of these are still with us to rejoice over these latter-day movements of the Divine Spirit in those districts.

There is an aspect of revivals which needs to be borne in mind, and that is that only by earnest watching and praying and study of God's word can a serious re-action be guarded against. There is a yet further consideration which an experienced and sympathetic correspondent has expressed to us in words worth recording here, while we bear in mind the important fact that Westerns are not altogether the best judges of what expresses the feelings and emotions of the Eastern. Bishop Westcott said most truly of the Orientals, "The East is calling us with a million voices. They have an intensity of feeling to meet our sternness of thought, they have a calm sense of dependence and commuioity to meet our individualism, they have an instinct of self-surrender to meet our self-assertion, an intuition of totality to meet our fragmentary isolation. Only let us extend to them our historic Gospel, embodied in the life of the Christian Society, and in a brief soace our Creed will grow radiant with a fresh glory by the light which they are fitted to cast upon it."

But let us hear our friend's words, for they deserve careful reflection.

"What an age of Conventions the present is! I fear we are overdoing it, and particularly so in India, for the people there are more open to excitement and passing emotions. And don't you know, there is danger lest we create the appearance of revivals, for surely, there must be something

radically wrong, if Christian life needs this constant excitement. I write this at the risk of being misunderstood, for I am jealous for the sobriety of Christian earnestness, and lest we make the mistake of leading Indians to think that Christian life depends on all these Conventions and excitement. These gatherings have their undoubted place, in an active and light bearing Church, but, God forbid we should attempt to force, what is after all His Sovereign gift."

We feel the force of all this greatly. But we see so deep a need for spiritual quickening on every hand that we cannot but rejoice at tokens of revival among us, and can only urge ourselves and all else, to see that these movements are followed up by the most unsparing efforts at further instruction and edification, and service-else they must needs fade of inanition.

A friend writes:—

The Sialkot Convention of 1906 was unique in many respects. The invitation was issued at first to the Christians of the Panjab and adjoining Districts, but so much prayer was offered up for the Convention by thousands of people that the faith of the Committee was strengthened and a trumpet call was sounded, inviting all men, Christians and non-Christians, from any part of the world, to attend, and God rewarded the faith of the Committee, for a very large crowd came together and some from very long distances. The 1905 Convention was considered a successful one (as to number) when only 300 were present, but this year the number had increased to over 1,300, besides 60 or 70 Missionaries. Some came for a part of the time and returned so as to allow other workers in their stations to attend.

The speakers could not have attracted men, for, with two or three exceptions, all who spoke were from the Panjab or neighbourhood, and the two or three that came from a distance were simple, ordinary speakers and had to speak through interpreters, so it is very clear that so many people were drawn together by the power of the Gospel, and the blessings received were the direct gifts of the Holy Spirit. We hardly think that a single person left the Convention without a blessing and many returned to their stations as new men, and we know that the fruit will be seen in the Panjab and other places for many years to come.

It is difficult to describe the way in which the Spirit worked. Some were disatisfied at first, for many expected that the Holy Spirit would be poured with irresistible power on the congregation at one of the Services and that men would be compelled to bend and submit to God, but this was not the way the Spirit came. Something of this was felt on the first Sunday evening, for the feelings of many were so intense and the confession of sin so general that some realized more blessing than they have anticipated, but it was at the Prayer Meeting after the Service that this Revival wave was experienced and not during the actual preaching of the Word. The Spirit worked as Christ worked when on earth among individuals and among groups of men. There were scores of cases in the Prayer Room where men entered into the fulness of light, and wherever we went in the large Mission Compound, individuals or parties of two or three could be seen weeping and praying. It was a grand sight to see the earnestness of many experienced Christians trying to lead others to yield themselves fully to Christ.

No doubt the great power of the Convention was entered in the Prayer Room and not the Preaching Hall, or perhaps we should say the Prayer Rooms, for during the greater part of the Convention the women had set apart a tent as their place for prayer, though many of the women continued to attend the general Prayer Room. The Scotch Presbyterian Church had been placed at the disposal of the Committee for the purpose and there the voice of prayer and praise was constantly heard day and night, during the whole days of the Convention; indeed the work in the Prayer Room commenced the day before the Convention and men continued still in this room praising God when we were leaving, the day after the Convention had closed. Some of God's people felt that the Holy Spirit had called them to be special watchmen and so they never went to bed the whole ten days, and only joined the other Missionaries at table perhaps once or twice during the whole time, not that they fasted the whole time for God moved some of His Servants to attend to the physical wants of His watchmen, nor did they keep awake the whole time, for when they saw that others were on the alert they slept and God gave His beloved



sleep. We do not wish any to think that these people were making martyrs of themselves, but quite the reverse they considered that they were the most highly privileged persons of the Convention. One man felt that he enjoyed the prayer room so much and the company of God's people was so sweet there that he feared lest Christ should take a second place in his thoughts, as he left the room and spent the greatest part of one day in private prayer. Another felt that he had disobeyed God by failing to watch as he should have done and God punished him by leading him out of the room, but it was only to serve God by ministering to Him in other ways. All who entered the prayer room felt that it was a sacred spot, *that Christ Himself was present*, for even the very atmosphere seemed to be full of the spirit of praise and prayer.

Many noticed how God specially attacked those that came to the Convention to mock and to criticize, several had evidently come for this purpose, some openly boasted of it, but on the agony they passed through when they realized what a terrible sin they were committing, and it is believed, that every one of these men experienced this overpowering conviction and returned home humbled men.

Reference was made at one of the earliest services to Gethsemane, how the road to Pentecost was through Gethsemane and Calvary, and many, many entered Gethsemane or entered deeper into it at the Sialkot Convention some for their own sins and some burdened with the sins of others, and some were led into it in a way that they never anticipated. We shall never forget the agonizing cry of one Missionary lady, the two men that had come to the Convention from her district were looking on with curiosity and amusement at men and women who were crying and weeping on account of their sins, and this lady realized their danger, and realized also to some extent what Gethsemane is, and her agony was not in vain for some days afterwards these men were blessed.

A band of men from one village was brought by the Missionary to the Convention, for the first few days no impression whatever was made upon them and the Missionary looked sad and troubled and he felt that he himself was not getting any blessing either, but many prayers were offered for this party and all felt that such a longing desire would not be dis-

honoured by our Loving Father, for it must have been the Holy Spirit that had created the longing, and one day the news came that at a little meeting in the Prayer Room that the spirit had taken hold of them and that several, if not all, of the party had become changed men. It was not necessary to ask the missionary whether he had been blessed for his beaming face showed it. We hope to hear that these men have carried the fire to their village and that much blessing will follow.

Many of God's children realized at this Convention for the first time what the "BURDEN OF SOULS" is. At the last Service, or rather after the last Service, almost all the Missionaries and some of the Indian Christians moved towards the Prayer Room and there we had a memorable time together. God was evidently in our midst what earnest prayers were offered, what anguish some passed through on account of the hardness of their hearts, but when an Indian sister asked for prayer on behalf of a dear and dear relative, that the Spirit of intercession seemed to be poured on all present, and many had an insight into the agony of Gethsemane which can never be forgotten. How one after another prayed for that misguided sinner. Some of us realized for the first time how the sins of an entire stranger could become a real burden to us. Oh the heart-rending cries of many present for that person, many wept like children, others groaned under the burden and most of us had the assurance that God had heard our prayers, and some one suggested that we should praise God for what He was going to do for that erring soul, and oh! how the Spirit turned the hearts of all present and what praise and joy resounded in that Prayer Room and the singing was reached we feel sure by the angels in Heaven, and the features of the young lady who made the request seemed to be full of peace and joy.

What wonderful revelations were given to men at the Convention, spiritual visions revealed directly by the spirit of God. One man who spent hours in prayer in a crowded place, when asked how he could keep his mind on the Saviour in the midst of such surroundings, said that he had such a vision of Christ that he forgot everything else, and the description of Christ that he gave made us realize that he had indeed come from the very presence of God, every word seemed to be

illuminated by the spirit. Oh that we could spend more time with God, what revelation we would enjoy.

It was very remarkable how the Convention ended with praise. During the first days there was a great deal of singing going on but not much praise; the last days there was less noise but more praise, there was a ring of joy and praise in every sound. ....One of the sneakers at last year's Convention, and also at this year's gathering constantly reminded the people that it was their duty to praise. Scores of times he said:—"Surround men with an atmosphere of praise and the evil one cannot get at them" On the last day of the Convention a man in the congregation had a vision, he saw millions of angels praising Christ, and God told him to tell the people to praise more and to speak less. He told God that he could not deliver the message and his agony was painful to witness, God commanding him to deliver the message and he refusing. Then God told him to ask some one else to deliver the message and this he did. We think there can be no doubt that God spoke to the man, the moment he tried to tell us what he had seen, he burst into tears. He said that he could not understand how God had spoken to him, for he felt so unworthy that he had not even dared to pray at the meetings, and so how could he deliver a divine message. The closing address of the Convention was on the same subject, though the speaker had prepared quite another address, but the spirit gave him a message on praise, it was all of God and not of man "Oh that men would praise the Lord." We make a mistake to wait until after the victory has been won, let us praise before the victory, let the anticipation of victory tune our hearts to sing His praises. The Convention closed with praise, so we know that a glorious victory is coming.

Satan made several attempts to enter the camp, but he not only failed but his attempts were overruled and turned into a blessing. He tried to make use of the confessions of sin made, to cause dissension among God's people such terrible confessions were publicly made that caused many of God's people to hide their faces with shame, and some begged of the Committee to forbid this public confession. The Committee felt that the spirit of God did not lead them to do this, but all parties agreed to make it a subject of special prayer

and such love was manifested by all and such care not to say anything would hurt others' feelings, that this apparent difference of opinion drew men closer together than ever, and when all met together to pray over this matter it was seen that all were agreed on the subject. A number of the Committee without any premeditation was led to give his opinion as to the teaching of the Word of God on this point. Now the Bible taught that confession should be made to God, but that if a man had wronged his brother that he should confess this to his brother, and that if the Spirit commanded any one to confess his sin publicly that he is bound to do it, but it must be done by the command of the Spirit only and not under pressure by any one else. The talk on the subject did good, for it had a tendency to prevent men confessing heinous sins in a light careless manner and emphasized the necessity of true repentance for sin and not mere confession of sin. Oh that all differences at Christian gatherings could be decided in the same way, in love and by prayer. How the Committee who felt their responsibility as they never felt it before rejoiced and praised God for His Guidance. "The Lord did it," "The Lord did it" said the Chairman "God took the matter into His own hand." And so He will with every difficulty. Will friends who meet in Conferences these weeks to discuss mission problems and find that great differences of opinion prevail, unite together to lay the matter before God and wait for Him to make it clear and He will do it and that in a wonderful way.

At the closing meetings many requests for prayer and praise were made. One Lady suggested that it was our duty to praise God for His protection over His people, no disease, no epidemic had appeared among them though so many hundreds of people were crowded together. Truly the Lord is good to us. The responsibility of such an undertaking must have been very great, but the Lord was with His children and added His blessing as truly as He did to the children of Israel in the wilderness.

We expect to hear of wonderful fruit to this Convention. Many returned to their stations filled with the Spirit. The following lines just received from an Indian worker will express the feelings of hundreds of workers:—

"I want to tell you that I experienced perhaps my first real pain for

"souls that day when we left Sialkot before 12 o'clock, I could hardly keep my tears back, they kept coming even when I was taking my breakfast, and oh in the midst of it all, I was rejoicing in my heart that I had at last joined my Saviour in His sufferings. Will you pray that this agony may keep growing more intense every day. There is such a temptation of getting used to seeing things (sins) and not minding them."

The Convention shows how the prayers of God's people can bring down a blessing and Thousands prayed for Sialkot and God answered their prayers. He was present, He guided the services, He spoke and He blessed His people.

We believe that many were saved at Sialkot, one man was baptized, some years back he had been a candidate for baptism before, but was enticed away by his people, and had denied his Saviour in a Court of Law, but now he came forward with a broken heart and desired to confess Christ as publicly as he could. Others asked for baptism, but were referred to the Missionaries of their own districts.

It was an inspiration to meet so many of God's people together, both Indians and foreigners. The poor sweeper who had such a burden for souls at last year's Convention was present this year again as humble as a man could be. He is a monument of and a living testimony to the grace and power of God, not only to save to the uttermost but to give wisdom and strength. Though, humanly speaking, an ignorant man, yet his words whenever he spoke were full of wisdom and power. In this country where caste feeling is so strong it was an object lesson to all to see how a poor sweeper clothed with the spirit of Christ can in His command the utmost respect if all men.

A Christian beggar who had spent eleven years of his life undergoing the severest Hindu austerities before he became a Christian had been brought to the Convention in answer to prayer and his testimony to the Saviour caused all to praise God.

May the Lord graciously grant similar blessings to other Conventions and Conferences which will be held these weeks in various parts of India.

#### FURTHER IMPRESSIONS.

Impressions! Perhaps it is too early only a fortnight after the close

of the Convention to write of impressions: too early to know what has really impressed itself on the writer.

He will, however, attempt to write as he has been requested, of the things that seem to be impressed.

This was his first visit to Sialkot, and although the August heat was almost nightly tempered by refreshing rain, the place itself was devoid of attraction, it is no Keswick!

There was, however, something of an inspiration in seeing some hundreds of Indians and tens of Americans and Europeans met thus together in order to see more of the Glory of their King and living together in the spirit of prayer and praise and love.

To know that places in the North, South, East, and West of India were represented here was to realize that rivers of the Water of Life springing forth from the mountain heights of God's Glory and Love in this Convention might water areas almost uncomprehensible.

An inevitable impression was made by the atmosphere of PRAYER that seemed to pervade everything: while meetings were being held and men were giving God's message, others away in the prayer room were praying for and praising for God's blessing.

During the whole ten days and nights praying and watching were practically continuous.

This room became really the inquiry room of the Convention and over and over again in the midst of prayer were heard the sob of a soul convicted of sin, or of some special sin, and too the glad note of praise burst forth as rest was found in Christ or some soul in simple faith accepted the Gift, the filling, of the Holy Spirit.

To watch and pray seemed a necessity.

With this atmosphere of prayer there was also the attitude on the part of the leaders of "clay-likeness" making them plastic in God's hands and enabling them to put aside willingly as God led, preconceived plans and arrangements.

"CAN GOD TRUST YOU?" "CAN GOD TRUST YOU WITH HIS POWER?" "CAN GOD TRUST YOU WITH HIS GLORY?" "CAN GOD TRUST YOU WITH HIMSELF?"

(Jesus could not trust Himself to men. St. John 2. 24).

This was a message which is also an impression and many knew that the answer to the question must be "No" and that therefore God had not been able to give His Spirit and His

Power in abundance.

With it came the conviction of the sin of Pride—the sin so merciless denounced almost more than any other sin by the Lord Himself; the sin which was so often the crack in the vessel preventing its being filled and effectually barring the way to useful service.

At least one proud soul was by God's mercy given a knowledge of the indwelling Christ as his humility—His heel on the head of the pride devil.

Yet another searching question—an echo of one which had been made a crisis in the life of a worker in Wales. (Evan Roberts).

"HAVE YOU COME HERE TO GET OR TO GIVE?" to get a blessing or to give God something?

We want to get: he wants us to give.

How much there is still un-given: how can we give Him more? Such thoughts were in the writer's mind when a verse was given him to be something more than an impression.

"Thou hast put all things in subjection under His feet... But now we see not all things put under him But WE SEE JESUS... by the suffering of DEATH crowned with Glory and Honour."

The Jesus scorned, poor, naked, buffeted, crucified by the world then crowned with a crown of Glory and Honour.

The giving meant death.

There are many to whom the glory of the Convention was this:—

"WE SAW JESUS."

Perhaps some wondered that the Holy Ghost was not more the subject of addresses—that instead the Cross and the Crucified was at any rate in the latter days so much dealt with.

Was there to be no outward manifestation of the Holy Ghost's Power? Yes! And it was in this: Men and women were convicted of their sins, Jesus Christ His passion, His death, His Glory were revealed and we knew that God the Holy Ghost had been doing His glorious work silently, as the breath; strongly as the wind, Himself working gloriously as God Himself proving His presence by His work.

One last impression—the Praise at this Convention! The praise for the messages given and blessings received!

Praise for all it—He has been and is!

Faith praises for the answer promised.

Faith praises for the victory asked for.

Pray for the Convention next year.

Pray—reader—that you may be enabled to come to it.

—

We extract the following from *The Christian Patriot*:—

This Convention for spiritual awakening was the subject of much prayer. Many of God's people were led to expect great things of it, the Convention had prepared a programme with much care months before. The usual amount of advertising had been and about three weeks before the Convention the suggestion came from a friend to blow a special Trumpet which was done after prayerful consideration. This Trumpet call was to every one. All classes were united. The result was a crowd of about eight hundred to commence with—and this increased in a few days till about 14 or 15 hundred were enrolled, besides many not enrolled. They came from widely separated territories. One of the speakers was from Assam delegates, from Gujrat, Sind, Rajputana Nemich, Buland Shahr, Kotgarh, and many other places far away. There must have been a dozen or more missions represented, an assembly not unlike the great Pentecostal assembly in some ways. These all came hungry and expectant. Many reached Sialkot for the preparatory meetings on Thursday, 9th. The message in these meetings was the one to Gideon and his army, "Ye are yet too many." This was soon interpreted by word from the one selected by the Convention, to give the Bible studies saying that he could not be present on account of sickness. This cut off about half of our programme. The Lord was teaching us that He was to have the glory, all the glory of this Convention, but with the programme as it was He could not get that glory. So He set aside that part and kept doing so all through the Convention. So that we got only three subjects from the whole programme as prepared by the Convention. The Convention, however, has come to know that when God sets aside all their plans [and arranges as He pleases, they are sure of a good meeting. So they were in no way troubled when their plans were set aside. Some of the most powerful talks of the Convention on Saturday, the 12th, our hearts were all pierced by a sermon on the subject—Can the Lord trust you in the dark?

Can the Lord trust you when all your plans have been destroyed?

Can the Lord trust you with His power?

Can the Lord trust you with His glory?

We all stood condemned before the Spirit's testing when we were told that the Revival in Assam did not come for six weeks after the Convention in which they expected it. For some reason it had been delayed. Many thought what if that be the case with us? We had boldly and in faith sent forth the claim to Christian and non-Christian that if they came to Sialkot they would see the Lord of Glory. Now should He not come His own name would be dishonored. A large number felt that it was a warning that, if heeded, would secure the Revival during the Convention when the request of those desirous for settling the matter at once to remain was made. About 300 remained and after a few words from the leader on the importance of securing the Revival at once, a season of prayer was proposed. This was begun in great solemnity. One after another began to pray. Some to confess sins, some to cry for mercy; soon there was not one in that room who was not in the throes of Gethsemane. All either praying or confessing or crying at once. The leader ran to a trusted brother and cried "pray for me" I cannot take the responsibility of this meeting after prayer with that brother assurance came to him that the meeting was being cared for, all he had to do was to stand still and see the Salvation of the Lord. After that there seemed to be no confusion though this state lasted quite a while. It was the Spirit's order. The meeting began at 5 P. M. and was formally dismissed at 12, yet at 2 A. M. there were 50 persons still in the room, and a number remained all night. From this time on, the Spirit was with us in power except for one day and night when the clouds were heavy upon us because of some opposition to the Convention as the encouraging of public confession of sin. After a Conference with the injured brethren it was found there was practical agreement on the subject, *i.e.*, it is not our duty to preach public confession of sin. Nor to hinder it when the Spirit demands it. There was unity after that Conference, which was largely spent in prayer. The work went on very quietly, yet not without deep conviction even to

crying out in agony. Some were in agony for two days or more, yet all got peace ere the close of the Convention. The Lord seemed to make a specialty of these who came to oppose or ridicule. I think all such were brought under deep conviction and suffered intensely before they received the joy of pardon. The prayer room was never empty and many were the victories gained there. These cannot be named in detail. They were too numerous. Some occurring at midnight the Lord coming to others at the cock-crowing or at midday.

On Saturday morning, the last morn of the Convention a man who had seen a vision of the Lord and the Angels praising him, and who had been told to tell to the Convention that there ought to be more praise was in great agony and unable to stand because he had failed to obey. He called a friend and told him to give the word to the Convention that speeches should be supplanted largely by prayer and praise. The vision lasted a long time and that eve the man very humbly spoke of the blessing he had received. Needless to say that there was more of praise after this. The meeting closed with a re-consecration of these regenerated lives to God and in songs of Thanksgiving that the King of Glory who Himself is the Revival had come and we had beheld His glory. The Chairman of Convention announced that should our Lord tarry so long, we might expect a Convention next year. He hoped also that the Lord would open hearts to contribute enough to enable the Convention to erect a pavilion or tent such as will secure better accommodations next year. The place is suitable for a Panjab Keswick or Northfield.

The community believing that the Lord would certainly send us the money, have appointed the Rev. D. R. Gordon, Gurdaspur, Panjab, as Treasurer, who will receive and acknowledge all such contributions. Pray for the new Convention that they be guided in everything.

The work of the Convention still goes on. I have had word of the Lord meeting and blessing people on the way home from the Convention, others after they reached home, and we believe many more will yet see his glory. I must not close without a word about the effect on the non-Christians. These became

so numerous, that the Convention arranged a separate meeting for them, which was well attended for several days. The Sikh soldiers of Sialkot were specially faithful in their attendance. One Hindu and two Muhammadans were baptized and four or five Hindus asked for baptism, which could not well be given for reasons, but will yet come into the church, so, as a result of our best Convention, our hearts are full of praise. The Lord hath done wondrous things for us, whereof we are glad.

—  
One who was blessed writes:—

"There is undoubtedly (why should one conceal it?) a feeling of disappointment in many minds this year. They had looked for at least a repetition of last year: they were hoping to hear the great rushing sound of a great outpouring; they expected excitement, something to chronicle and to make people talk. And they were disappointed.

"Stillness in God's presence that God might work the more upon us; deepness of knowledge of His love and of response to His power; these have been so far as we have seen markedly with us this year. These make for reality and reality is surely our need and God's need more and more. If Keswick were only real to the one-half of us if the vision of God became the abiding reality of our lives if our consecration to His service was carried out in any true measure, how vast the influence of this week would be, and what joy would fill the heart of our Saviour. And why should this not be so? Each one of us may at least see to the downright reality in one life."

"The Convention has been particularly deep in the revelation of God's purpose and the call to surrender. It may seem strange to say so after last year. Yet one who was here then for the first time and has been here again this year has just characterised this year's Convention as to much stiller and deeper. And another has been sneaking of having then learned to know himself, but now to know God. The stillness and depth one thought of a week ago has been during these days exemplified in meeting after meeting; but it is the same Lord. Our Highland burns do not always rush wildly, joyously over the stones and falls they have their deep, still pools also; but it is the same river. And

last year and this we have the same God."

I have made the above somewhat extensive quotation regarding the recent Convention at Keswick in this connection, because it seemed to express very clearly what I felt like recording of the Sialkot Convention which has just come to a close, and it seems assured that it is the same God who is working at Keswick and at Sialkot. To those who were at the Convention last year and who had heard more or less of what had then taken place there came probably naturally a feeling of disappointment that there was not that evident outpouring of the Spirit in Pentecostal manifestations that they had looked for and doubtless in many cases had longed for and prayed for, until it seemed that unless it came they could not feel that He was present.

Comparisons are very apt to be as disappointing and odious when they relate to Convention as with reference to many other matters, and in gathering up and conserving the results of the Sialkot Convention for the year 1906, each one will doubtless gain the most by forgetting the things that have gone before; for there is great danger lest we allow the blessing of last year to stand in the way of what God has for us this year. Of this I am certain that all those who received what God had for them at Sialkot will have no need to think of what took place the year before.

That God's Spirit was manifestly present and present in power there can certainly be no doubt in the minds of any one who was really in the spirit of the meetings. He was present with convicting power. None who were present at that first Sabbath evening meeting can be in any doubt of that fact. An audience of five or six hundred were prostrate before Him and confession poured forth from many a lip, mingled with broken sobs and cries for mercy, followed when the consciousness of pardon was received with songs and prayers of thanksgiving. In one corner of the room in which I was sitting I saw a number of matters set right between parties where there had been more or less estrangement and the joy that lighted their faces when matters were all cleared up was worth a Convention in itself. The work of conviction also was going on quietly in many hearts throughout practically the entire Convention and many resorted to the Prayer Room there to pour out their

hearts before God, while in many other cases the surrender was made to some one individual and in not a few cases only God and the one under conviction were cognizant of the change that had been wrought in the life.

Satan, in accordance with his nature and practice, was present at the Convention with a well-equipped force of spirits ready to do his bidding and he tried to mane the most of this opportunity by stirring up strife disagreement over this matter of the public confession of sin, especially those that are particularly revolting in their nature. For a day or so he seemed to be accomplishing his purpose and there was a fear that a too outspoken expression of opinion on both sides of the question would result in the grieving away of the Spirit. Here again as so many times before he was bought to defeat through the prayers of God's people. A Conference was arranged between those representing the two opinions, both of whom were equally honest in the conviction that they had regarding the matters, and after prayer and mutual counsel it was found that the greater part was a matter of misunderstanding and with a few words the atmosphere was cleared and the enemy retired defeated.

One very predominant note in the Convention was the privilege which we have as God's children or having "fellowship with Him in His sufferings." The possibilities and privileges open to those who are really willing to become intercessors were very clearly set forth on a number of occasions and not a few were led to see how barren their lives had been in this service, and to many the privilege was granted in this Convention of experiencing and knowing this fellowship. Certainly those who were present the last night in the Prayer Room will never forget what was there revealed to them of the sufferings of Jesus for a lost soul, as they there heard a young girl plead with sobs and tears for her father. There were certainly few dry eyes in the room and the fervent prayers mingled with tears which were poured forth from many hearts showed that others were indeed having fellowship with her and with Him.

There was also a deep recognition of our indebtedness to the weaker brother and the consciousness of the way in which we can hear one another's burdens was a real revelation to not a few. Here the burden of his

fellow-workers and their shortcomings would be laid upon a missionary, there the burden of his congregation rested heavily upon some Indian pastor, while to the Evangelists and the Christians there came the conviction that it was possible for them to hear much more with one another and for each other. I personally know of one case where through an evil habit a brother had been estranged from his old father and other relatives for a period of thirty years. Through the instrumentality of this Convention a reconciliation was effected, and the father who is now eighty-four years of age has the pleasure of welcoming back a long lost and repentant son. It is many incidents of this nature which do not come out in the larger meetings and which are usually known to only a very few that leads one to realise that the Spirit is really present and is manifesting His power.

"He (The Spirit of Truth) shall glorify Me: for He shall take of Mine and declare it unto you." John 16:14.

"We behold him even Jesus crowned with glory and honour." Heb. 2:9.

The thought contained in the above verses was one that was very definitely brought home to a great many in the Convention. That it is the very definite work of the Holy Spirit to reveal the glorified Jesus to His people came as a message of great comfort to multitudes in the Convention. We are very apt to have preconceived opinions of what the Holy Spirit is to do when He manifests Himself, but there we told very definitely just what He has come to do. Instead therefore of looking for Him to manifest Himself in some wonderful or mysterious way ought we not believe and receive the Word? As I have said above many had the very definite experience of being led to the cross and there realizing something of what is meant by "fellowship in His sufferings," but it was the blessed work of the Comforter to reveal to those bruised hearts that our Saviour was arisen and glorified Saviour and consequently there would break forth "Jai, jai, jai Masih ki jai" (Victory, victory, the victory of Christ) or "Tarif, tarif karo zamin sari" (Praise, praise, the whole earth praise).

The Spirit took of the things of Jesus as found in the word and made them much plainer to many hearts, while to others there was granted a special manifestation. One man in particular while sitting in the meeting

suddenly felt his eyesight become somewhat blurred and then through his obstructed outlook he saw a vision of the glorified Jesus surrounded with thousands upon ten thousands of angels all of whom were incessantly engaged in praising him that was seated in their midst, and he seemed to hear a voice which said, "Is it not a time to join hearts and voices praise to Me? Enough of good advice has been given. Now to the time for praise, for see all these do nothing else but praise Me."

The Prayer Room was a very definite feature of the Convention and here certainly many of the fruits were seen, as here also much of the real work of the Convention was wrought out. From the beginning of the Convention until its close praise and prayer were almost constantly ascending from this room. There were some who kept the vigil almost incessantly, while many others came and went as they felt led by the Spirit; and very few, if any, visited the room in the right spirit and went away without a blessing. Here also not a few came to pour out their hearts before God or to some brother and to seek for full pardon and forgiveness and then by asking for and receiving by faith the Holy Spirit go forth strengthened with power in the inward man determined to know and reveal in their lives more of the love of Christ which passes understanding."

It is not the present writer's intention to give review of the sermons and addresses. Justice would demand that the most of them be given in full and even then the earnestness and fire of delivery could not be conveyed through the instrumentality of cold type. The Bible studies on Ephesians caused us all to realize more fully than ever before "the unsearchable riches" of His grace, the blessed privilege of being exalted with Him to "the heavenly places" and the terrible nature of the sins there committed in His presence; the greatness of our inheritance as sons of God; and how short we came of being able to say "less than the least of all saints." Then the sermons on sin and the need for cleansing were used to reveal to many the real condition of their own hearts and how essential it was that there should be a turning from sin to serve the living God before we could hope to receive a Pentecostal outpouring of the Holy Spirit.

Brother Pengwern Jones, with lips touched with the fire that is raging in the Khassia Hills, came to us with several messages that were evidently direct from God to our hearts. His description of scenes and incidents in connection with the revival there were very real and at the same time exceedingly helpful. The message "Can God trust you" found lodgment in many breasts and will cause food for thought for many a day. "Elijah, a man out of touch with God brought him back" served as the basis for many a helpful lesson, while his sectional talks to the missionaries, the workers and the women were all very much to the point and it is no exaggeration to say that hundreds of people are nearer God today than before the Convention because He sent them His messenger.

While the individual who wished to give "nasibat" (admonition) was present and wished to be heard, yet it was surprising that in so large a company there were not a great many more who believed that they were called upon to admonish and instruct the brethren.

The attendance exceeded the most sanguine expectations. All told there must have been not far from 1,500 people in attendance at one time or another during the Convention. They were quartered in every conceivable place about the compound and hundreds slept without beds upon the floors or on the ground. The handling and looking after such a crowd for ten days was no small task and those who had the matter in charge and voluntarily assumed the great burden are certainly worthy of great praise, but we feel that they have their reward from Him "whose they are and whom they serve."

The delegations were very representative. They came from all quarters of the Panjab representing all missions and all denominations. They came from the Central Provinces, from Central India, from Gujrat, from the North-West Provinces and one from far away Tinnevely. They came for blessing. They came to meet their Christian brethren and to pray and wait together for the outpouring of the Spirit. They came with a hunger for better things in their own lives and in their work. They came with a belief that God was ready to bless this great land. They came to meet face to face and to clasp the hand of those they had learned to love through their meeting at a common throne of grace.

They returned having had sweet fellowship with Christian brothers and sisters; yes having had "fellowship with Him in His sufferings;" with their faith in the wonderful power of prayer strengthened; with a deeper appreciation of what it means to have a God "Who works for them that wait for Him; with a more intense feeling of responsibility for the untold perishing millions; with a fuller consciousness of their own nothingness, and of "the unsearchable riches of Je-sus Christ;" with full confidence in the ultimate triumph of His kingdom; with sweeter, truer, more brotherly love for the members of His body; with a determination by His grace to become more worthy to be trusted with the power; with the prayer "search me O Lord and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" always upon their lips; with the thought (new to many) "that it is our blessed privilege to praise by faith while our mighty God leads forth His hosts to battle," firmly fixed in mind; with the belief established that with reference to the revival we are to see no man save Jesus only and that when He is given His rightful place in the hearts of His children, The revival will have come; with all of these things and many more and with the Songs of Zion upon their lips the assembled hosts returned each to his own place.

"For the vision is yet for the appointed time and it panteth toward the end, and shall not lie though it tarry, wait for it; because it will surely come, it will not delay." Heb. 2:3.

ONE WHO WAS BLESSED.

#### THE NEW BHAJAN BOOK.

The first 81 Ghazals of this are now ready; and may be bought of Munshi Karim Bakhsh, Religious Book Depot, Hall Bazar, Amritsar, or of Miss Reuther, Eigehill, Mussoorie, U. P. Price 8 annas per copy, postage extra.

#### WANTED TEACHERS.

A B. A., Salary Rs. 50; two passed Entrance, Salaries Rs. 25 and Rs. 20; two passed Middle, Salaries Rs. 15 and Rs. 10. Only those having Teacher's certificates or experience need apply. Apply, with certificates, to Principal, Mission High School, Jhansi.

#### WANTED.

Two Christian girls, who have passed the Middle School Examination, one as Teacher, the other to be taught compounding.

For salary and further details apply to

Miss RHEM,  
Sukkur, Sindh.

#### S. P. G. MISSION, DELHI.

Wanted an Indian Christian woman (widow or single) to teach Kashida drawn thread work, and net embroidery in an Industrial School.

Apply to—

MISS COLEMAN.

BIKANIR KOTI,  
Sadri Bazar, Delhi.

A Matron for a small Zenana Mission Hospital, to superintend house-keeping and help in Evangelistic work. Must be a widow and Communicant of Anglican Church.

Apply with testimonials to

Mrs. FERGUSON-DAVIE,  
Rewari, Panjab.

An Assistant Master, F. A., with Teacher's Certificate, or some experience. A Christian preferred. Salary to begin at Rs. 30—35, according to qualifications. Apply stating qualifications, together with copies of testimonials, to—

THE MANAGER,

C. M. S. HIGH SCHOOL,  
Murree.

St. JOHN'S COLLEGE, AGRA.

Young men possessing a good knowledge of English and being desirous of entering upon a Clerical career can receive instruction in TYPEWRITING, SHORTHAND, BOOK-KEEPING, OFFICIAL PROCEDURE, etc., in the Business Department of St. JOHN'S COLLEGE, AGRA.

Diplomas granted.

Patronised by Government.

The Department is under the supervision of a European (a Fellow of the Institute of Actuaries) who has had many years' business experience in London. The new term will commence on July 3rd. Full particulars and prospectus can be obtained on application to the Superintendent.

T. Warburton, 68 William street, New York.

**Church Halls at State Universities.**

The lahor and the money now expended on Church colleges might better be devoted to the establishment of Church halls at State universities. Such is the opinion of the Rev. Dr. H. D. Robinson, warden of Racine College and chairman of the committee appointed at the last diocesan council of the diocese of Milwaukee to examine how churchly influences might best be brought to bear on college and university students. For the present the diocese will maintain a priest at the university as assistant to the rector of the parish church in Madison; but Mr. Robinson's ideal is a hall with a chapel, rooms where the students might live and a refectory for the residents. "The time of the Church college is passing," he says in The Evening Wisconsin, "while the State university has come to stay and will grow stronger and stronger." Therefore it behooves the Church to establish herself near the universities instead of separating herself from them. He believes that the loyalty of a student to his Church will be more effectively called out where the institution does not insist on conformity to Churchly customs, and the university as a whole is not much inclined to the Church. "The same feeling that repels him from the Church in the Church college draws him to it in the secular institution. It is curious, but it is human nature."

Mr. Robinson's idea is very much like that urged a generation ago by Bishop Perry, and deserves consideration wherever, as generally throughout the West, State universities are strongly established with resources and advantages that it would be both useless and impossible to duplicate.

**Religious Conditions in Vermont.**

Under the auspices of the Carnegie Institute, Mr. George Frederick Wells has been investigating during the past two years the religious conditions of Vermont, and especially the results of the Church federation that has been attempted there. He found that the idea of federation had originated in a spiritual rather than an economic need. In Randolph, where it was first actually accomplished, both the uniting congregations were prosperous, free from debt. In other cases, however, as at Williston, federation was an economic necessity, and in still others, as at Proctor, it was a question of co-operation or no church at all. In all federation is being tried with more or less hope of success in thirty-three places, chiefly through Congregationalist initiative. Among the conclusions reached by Mr. Wells is that where there are distinct social grades in a community two churches may be better than one, but that a large part of the State is over-churched. In many small towns union may solve a religious problem, but it must be applied with regard to local conditions. Mr. Wells finds the Episcopal Church commendable for its zeal, but says its activity "is of doubtful Christian worth and often breeds sectarian strife." What is most needed is expert scientific information, fearless, unbiased and able to curb excessive denominational zeal.

**Presbyterian Missionary Convention.**

The first Laymen's Foreign Missionary Convention in America was held by Presbyterians at Omaha, Neb., from Feb. 19 to 21. There were 1,055 registered delegates representing all the States from Michigan to Colorado and from Minnesota to Texas. The convention adopted a series of reso-

lutions declaring that the Presbyterian Church was directly responsible for 100,000,000 heathen as its fair share of evangelistic work, and that to do that share it ought to support about five times as many missionaries as it does now, or about 4,000 Americans in the foreign field; that the responsibility could not be met for less than \$6,000,000 a year, and that a resolute effort should be made to bring the missionary offerings of the Church up to that mark, each church striving to attain an average contribution of \$5 from each member for foreign missions. If other Churches in America should adopt a similar policy and carry it out, the number of American missionaries abroad would be increased from 5,768 to about 25,000, the annual contributions from about \$9,000,000 to about \$15,000,000. Such aggressive interest as was shown by these Presbyterian laymen in Omaha should evoke emulation.

(Continued on page 364.)

**English Church News.**

**The Convocation of Canterbury.**

The Bishop of London's motion in regard to the conduct of divine service, which we gave in full last week, was met in the Lower House by an amendment from Dr. Wace, demanding that the reform of convocation should take precedence of all other business. Dr. Wace's programme for reform seems more in accord with public sentiment generally than the proposal of the Bishop of London. Neither High nor Low Churchmen desire to enter the thorny path of rubrical revision. At present convocation does not represent in any real sense the clergy. Its forms of procedure are antiquated. To undertake any such great constitutional question, as the reform of the Prayer Book would require as its first requisite that those who engage in this arduous work should be unquestionably representative of the whole Church. Of course the Dean of Canterbury's amendment would shelve for the time being the recommendations of the Commission on Discipline. The Lower House, however, disregarded these objections and accepted the programme for immediate revision of public worship by a substantial majority.

**Compromise on Religious Education.**

There is some indication that Nonconformists may join Churchmen in a movement which will teach in the public schools on the Apostles' Creed. This solution would seem to be a natural one, but up to the present time the mutual antipathy of Churchmen and Nonconformists has kept it out of view. Moreover, the condemnation of the public school religious teaching is not unanimous among Churchmen. Mr. Eugene Stock now takes the same position in regard to it that Archbishop Temple took years ago. He says that it is the common experience of clergymen and Sunday-school teachers that "the children trained in the public elementary schools know something of the elements of Christianity, the facts which the Apostles' Creed summarizes, the moral teaching of the Decalogue, the idea of dependence on God taught by the Lord's Prayer. Upon this the Church has been able to build her fuller teaching. She has not had to lay the foundation. The system has not been ideal, but the Church has been content to make the best of it."

**The Welsh Church Commission.**

A good deal of evidence is being collected by the "Welsh Church" commissioners, among whom are both Dissenters and Churchmen, to show the comparative progress of Dissent and Anglicanism among the Welsh people. The diocese of St. David's seems especially progressive. The communicants have increased in thirty years 139 per cent., eight times more than the increase in population. A striking rate of increase also is reported in voluntary contributions, in the Sunday-school scholars, and in the number of clergy and churches. The commissioners have been much impressed by the evidence secured from members of the Wesleyan body. Without any State support, they show remarkable signs of activity and growth. A good deal of criticism has been directed against the Church by various witnesses because of its failure to publish religious and theological works in the vernacular. Another important fact brought out has been the general admission that a large proportion of the Welsh people, as much as 30 or 40 per cent., attend no place of worship at all. It is interesting to note that the patriotic use of Welsh language goes on, despite the cosmopolitan tendencies of modern industrialism. But the difficulty of using it at religious services is growing, owing to the increase of dialectic variations.

**Principles of Reunion.**

One of the Bishop of London's suffragans, Bishop Wilkinson, has lately expressed himself in a pessimistic tone on the subject of the reunion of Christendom. "We should need," he says, "another Pentecost to work the miracle of corporate reunion. We should need to put the dial of time back again to the age of the first four councils; and that no miracle is likely to achieve, because we do not need it." This statement has brought out a strongly worded protest from the well-known Oxford scholar, Leighton Pullan, in a letter to The Church Times. To his mind, the bishop's statement involves complete disbelief in the living voice and authority of the Church. In his opinion, the period of the first four councils does not mark the limit of the Church's authority in controversies of faith. He adds: "The reason also why the Catholic Church is not visibly united is, not because we need 'another Pentecost,' but because we do not use aright the grace which God gives us. If we worked for reunion, reunion would come. And lastly, and this is the saddest part of the letter, the bishop's words seem to suggest that reunion is not necessary; and that because it is not necessary, God will not give it to us. Our blessed Lord prayed for the unity of the Church. And no unity of human beings can be complete unless it is corporate unity."

**Lord Grimthorpe's Will.**

In his lifetime, Lord Grimthorpe had a peculiar way of showing his devotion to the Church. His benefactions were anathematized by those who appreciated ancient buildings and loved old church bells. Lord Grimthorpe's will is almost as remarkable as his famous restoration of St. Alban's Abbey. It makes numerous bequests to different churches, but only on condition that the churches contain no idols. He also leaves money to various cathedrals, but restricts his gifts by the special clause that none of it shall go to the dean and chapter. Of course he has not forgotten St. Alban's. It comes in for a large sum of money. But there are certain stipulations connected with the pro-

posed endowment. As, from Lord Grimthorpe's point of view, the Simeon trustees are much too liberal in their interpretation of evangelical theology, it is not hard to guess that he intended to erect by his endowment of the cathedral an impenetrable bulwark for the Reformation Settlement, and an ever-enduring protest against the sacerdotalism which he spent his life in exposing through the columns of The London Times.

#### Meeting of the Free Churches.

During this month the council of the Federation of Free Churches will come together for deliberation. All dissenting bodies except Unitarians are represented. Mr. Campbell's case will present a difficult problem for settlement. His "new theology" is certain to be brought up. In fact, he has announced that he intends to deliver a speech at the Federation meeting. It is evident from the pages of The British Weekly that Mr. Campbell's Conservative critics consider that his theological system is not fundamentally distinct from Unitarianism. A good deal of diplomacy will be needed to avoid the formal isolation of the pastor of the City Temple, yet there is reason to believe that the example of a National Church, which is so tolerant of the expression of theological

opinion, will not be lost on the leaders of the Free Churches. It is likely that they will be open to the convictions of common sense rather than to the demands of logic.

#### Home Rule in Ireland and Roman Catholic Policy.

The prospect of home rule in Ireland does not seem to be altogether acceptable to the Roman Catholic hierarchy there. They fear the increased power of lay control when once the Irish people have become accustomed to manage their own affairs. They are especially worried over the prospect of losing the management of the education system, which is now entirely in the hands of the clergy. Even the Gaelic revival is looked upon with suspicion. One Irish bishop has come out against the teaching of the Irish language. It is significant that this new nationalistic movement in Ireland has brought Protestants and Roman Catholics together on the same platform for the first time in its history. The Roman Catholic bishops are afraid of it because of its thoroughly democratic tendencies. As it is, their position is becoming increasingly awkward, because if they remain outside it, they will be regarded inevitably as the opponents of Irish patriotism.

even at the risk of their making serious mistakes.\*

Of course, any attempt to justify these opinions by argument would require a much larger survey of the data available than I have been able to undertake. It may be suggested, however, that few Englishmen would be bold enough to assert that, in theory, such propositions are entirely unreasonable. With our knowledge of the solvent effect of modern science upon the whole stock of ideas and institutions which we have inherited, and in view of our recognition of the wide range of the whole scheme of evolution, it would betray a great lack of intelligent imagination to assume that as the Eastern people are to-day, so they must ever remain, and that Japan is only the one peculiar exception. But, in practice, so much emphasis is placed on the slow process of development in India by the resident Englishman, that he tends to regard the existing situation as permanent and unchangeable.

He can, indeed, point to many substantial facts in support of his acquiescence. For example, I have seen village communities on the outskirts of Delhi which have survived through centuries each successive wave of invasion and conquest, and still retain all the characteristic features of their ancient constitution. And behind the more or less educated fringe of Hindus and Mohammedans—at the highest estimate, only about 10,000,000—there are vast populations, comprising some 290,000,000 of people, mostly agricultural in their pursuits, which have hardly yet felt the impact of the new social and economic forces. But, thanks to the reign of peace and justice under the British *Raj*, India has already commenced an entirely new phase of industrial and commercial development. In this she starts with several great advantages. She can not only utilize our past experience and all our most modern mechanical appliances, but she also possesses a practically unlimited supply of cheap labor, and an equally extensive home market. For the moment, India is predominantly a land of raw produce; in say fifty years, even under the present administration, she may have definitely become a large manufacturing country as well. If she were free to adopt a fiscal policy like that of Canada, the rate of industrial progress would go up by leaps and bounds.

In this connection the Swadeshi movement claims special mention. *Swa-deshi* means "own country," as *Bi-deshi*, or *Vi-deshi*, means "foreign country." The practical import of the term Swadeshi exactly corresponds with the suggestion of certain advertisements we are accustomed to see in England, to the effect that the ordinary buyer should "support

## First Impressions of India.

The following remarks are simply meant to describe some of the first impressions of a traveller who has only been in India for a few weeks. But first impressions, if they do not pretend to be anything more, may have a certain value of their own. At any rate, they can always be modified, or even withdrawn, at short notice and without apology! I may further claim, in justification of my temerity, that I have not been content to follow in haste along the beaten track of the professional tourist, who stays at hotels and spends the whole of his time in sight-seeing; and also that I have been particularly fortunate, through the generous hospitality of English friends in Delhi (hospitality is a conspicuous virtue in India), in gaining immediate opportunities for observing Indian conditions, and for the frank discussion of Indian problems with both English and Indian residents.

Two or three general impressions of India may be briefly summarized. But my views of "India," it should be clearly understood, have for the most part been taken at Delhi on the edge of the Punjab; I have not yet been to Calcutta and Bengal. In each instance my present opinion is the exact converse of what I had been led to expect before I left England.

(1) The East does change. Moreover, as I can see no valid reason why the present ferment of ideas in the national mind should not become at once more intensive and extensive, it is more than probable that the rate of change in every section or department of the national life—social, economic and political—will tend to become more and more rapid and effective.

(2) The East and the West are meeting. The necessary and inevitable spread of Western principles and methods, in regard to government and justice, education and religion, industry and commerce, will, however slowly, yet surely have its

proper effect in developing those qualities in which the Eastern mind is commonly lacking—*e.g.*, the historic sense, the logical faculty, and some of the more active virtues of the European ideal of character. For Christians, at any rate, who have received their religion from the East and now wish to return the gift, there can be no doubt about the ultimate capacity of the Eastern peoples to acquire all the essential mental and moral qualities of the Western type of faith and character, and to adapt them to their own peculiar needs in combination with the more passive virtues which they already possess in so conspicuous a degree.

For the moment I am leaving out of account the physical effects of climate. These have, no doubt, a great influence upon the development of character. The average types of physical vigor vary between the North and South of India as they do between the North and South of Europe. Or, again, it must be admitted that an Englishman in India cannot always be as vigorous as he might be in his own native land, and in any case every exertion costs him more.

(3) Eastern problems are very much like Western problems. None of the practical questions at issue—*e.g.*, about methods of religious work, economic changes, or political reforms—is fundamentally different from the corresponding question in England, though no doubt great allowances have to be made for the very different stages of development in the two countries. In other words, men and women are much alike all the world over, and the same causes will in the long run produce the same results in the East as in the West. At certain stages of social evolution it may be necessary to treat grown men more or less as children; but such treatment should never be regarded as final, and should always be conducted with a view to the training of individual responsibility, and the gradual extension of larger powers of personal initiative,

\* Since writing this article I have read the charge delivered by the Bishop of Lahore (Dr. Lefroy) at his third triennial visitation, on Nov. 6, 1906, and it may be interesting to quote two of his statements: "I believe that we—Englishmen—are face to face with questions of such seriousness that it is scarcely too much to say that we have reached a 'parting of the ways,' and that our whole relationship to, and power of influencing or further helping on, the life and thought of this great land, largely depends on the temper in which we meet and deal with the problems which are thus at the present time arising." (p. 13.) . . . "And I most certainly hold that what we see around us at the present day—the discontent, the restlessness, the desire for larger life, and especially for closer and more sympathetic relationship with us on the part of the educated classes in India—I hold that all this is not merely something which, on the principles and methods which in our rule we have deliberately adopted, was bound sooner or later to come, but also that its appearance is in part at least a testimony, not to the defects or evils of our rule out here, very real and grievous though these may in some respects have been, but to the excellence, the nobility of our rule, and also to the success which is attending it, in that the ideals which we have for so long been seeking to instill, are giving some real indications of their presence and of their growth." (p. 23.)



home industries" and "encourage British manufactures." This includes, of course, the implication that retail purchasers should not use goods made in Germany or in other foreign countries. It may also be compared with the practice of Preferential Dealing as recommended by the Christian Social Union, according to which consumers only deal with tradesmen who observe the standard regulations for each trade.

On its positive and constructive side, then, the Swadeshi movement is entirely reasonable and legitimate. In its original conception, it must be owned, the movement was mainly political, and attempts have been made to utilize the present scheme for political purposes in the form of a national boycott; but happily the good sense of the recent Indian National Congress was strong enough to prevent any diversion in this dangerous direction. It remains to be seen whether the masses of the population can be persuaded to pay a higher price for the goods they require, or to put up with inferior articles, in order to satisfy patriotic motives. Here, in Delhi, I have only observed one Swadeshi shop, but I am told that about a dozen have been started during the last year; in the bazaars, for the most part, the predominance of foreign-made articles is very marked.

The gist of these remarks lies in the suggestion that what may be taken to be the ordinary British attitude toward the Indians requires a certain amount of amendment. A little more sympathy and tact in dealing with earnest and aspiring Indian reformers, and a little more generous social recognition of the Indian gentleman as such, would be of incalculable value, particularly at this present juncture. At a very trifling cost to the sentimental claims of dignity and prestige, we should reap immense gains by smoothing away racial prejudices and preventing the recurrence of political bitterness. It is, I confess, somewhat astonishing to note how self-conscious the English resident in India tends to become. Indeed, every new-comer is sure to experience the same feeling when he observes the respectful salaams of the police, and the ingrained subservience of the people toward their superiors, and particularly toward any sahib who seems to belong to the ruling caste. Let us by all means insist upon our ultimate authority, and, if necessary, enforce obedience to any laws or regulations which, in our opinion, may be expedient for the welfare of the country. But surely there can be no real need to be always standing on our dignity, and so timorous about our prestige that we neglect to utilize all those little social amenities, which do so much to sweeten life, and to make it more possible for men of very different types and characters to work together for a common end.

Having said so much by way of criticism, I am bound to add that I should no less strongly deprecate the sweeping condemnations of the Indian Government which are sometimes put forward. For instance, since I landed in India I have read Mr. Bryan's indictment of the British administration in India. Some of his criticisms are legitimate enough, while others represent the sort of railing which any convinced Socialist might level against the Government in England or America. But, in effect, the general tenor of Mr. Bryan's article is so indiscriminate as to become grossly misleading and unjust. In many points—for integrity, administrative efficiency, the dispensation of justice, or scientific regard for the welfare of the people—I should be disposed to rank the Indian Government above the

Home Government and even above the Government in America.

Delhi is nearly one thousand miles north of Bombay. They call it "cold weather" here now, in the middle of January, but as a new comer from England I find it altogether delightful. The mornings and evenings are like the bright and crisp days we sometimes get in England during the month of September, and though the midday sun is distinctly warm, and requires the conscientious use of the *topi*, or pith helmet, it is never uncomfortably hot, as it would be in Bombay at this time of the year. As a set off, I have heard of the hot wind which blows in summer by night as well as by day, and must confess that I have no inclination to wait in order to experience it.

The town has a population of something over 200,000, quickly growing, with a large trading and small shopkeeping class. Among the chief local industries are embroidery, ivory-carving and shoe-making, while outside the walls the smoke stacks of modern factories, owned and controlled by Indian capital, are beginning to appear. The main roads leading from the Fort and Palace through the town and out to the civil lines or European quarter are well made and kept, and the whole of the district between the famous Ridge and the Kashmir Gate is laid out in residential gardens with avenues of flourishing green trees.

It must be confessed, however, that as soon as one steps off the main roads, and penetrates into the quarters inhabited by Indians, the ordinary standard of sanitary regulations is simply appalling. As signs of gradual improvement, there are, at best, open drains running down each side of a narrow street, and passing into the main sewer. Many of the shopkeepers apparently find it convenient to sit over these drains on little wooden platforms raised a few inches above the ground. In other quarters—not the poorest only, but also where the lower middle class live—there is simply no drainage at all. Each house has a small uncovered cesspool dug in the ground in the open lane; the roadway is merely mud which has never been metalled in any form, and heaps of filth and rubbish lie about in odd corners.

The houses are roughly built of brick or stone plastered with mud; most of them are untidy, many have a dilapidated appearance, and there is a very obvious tendency for some of them to crumble away in the rainy season and altogether subside.\* An English sanitary inspector would be forced to wonder how the plague and pestilence could ever be absent from such truly awful surroundings. Still, the people manage to live somehow, and increase in numbers; and though the decennial death rate for the whole of India in connection with periods of plague and famine may rise as high as 35 per 1,000, the census report for 1901 gives reasons for the conclusion that, apart from the fluctuations due to these special causes, the average birth and death rates in India do not show any indication of permanent change.

On the whole, it is evident, I should say, that the prosperity of the country in general has improved, and will continue to improve. Here, in Delhi, the trading classes are making money, there are six or seven hanks in operation, the erection

\* The poorest buildings, called *Kaccha*, are made entirely with mud for plaster, while in the better sort, called *Pakka-kaccha*, the external walls are given a coating of mortar to protect them against the rain. (The first is pronounced like u. Thus, *Kaccha*=Kuchab, and *Pakka*=Pukkah.) It is a religious rule that every house or shop should be cleaned and whitewashed once a year; but when this is done in the cheapest possible style, the place may look as dirty again in a few weeks' time.

of new mills bears witness to the growth of industrial enterprise, and wages are rising in every direction. The workers in the factories, e.g., can double or treble their former daily earnings. On the other hand, the cost of living tends to increase, particularly in regard to the food-grains which form the staple articles of diet. Large quantities of wheat and rice are exported, and sold at a higher profit than could have been realized in this country under the old conditions.

It is impossible, of course, without undertaking a much more careful and thorough investigation, to determine the exact relation between the present levels of prices and wages; but I should be inclined to believe that, on the average, a higher standard of living is being attained by every class of the community. This would include, besides all kinds of cheap foreign-made goods—cotton, cloth, hardware, sugar, etc.—such doubtful luxuries as strong drink and cigarettes, which were never used by the bulk of the population in former times.

Perhaps the most significant fact in the modern Delhi (the ruins of at least seven ancient Delhis are strewn about within a radius of twenty miles) is the appearance of factories in the suburbs, entirely owned and managed by means of Indian capital and labor. They are, of course, only at the beginning of the impending and inevitable industrial revolution here, and have not yet advanced as far as Bombay, which, at first sight, with its pall of factory smoke, recalls the prevalent aspect of a manufacturing town in Lancashire. But the process having begun, it is absolutely certain to continue at an increasing rate. Delhi is the distributing centre for the north of India; it is served by no less than seven railways; and there is plenty of Indian capital at hand, which is gradually learning to find its way into the remunerative channels of manufacturing enterprise.

Here, again, as in Bombay, the Indian merchant or manufacturer has a distinct advantage over his English competitor, in the simple fact that his permanent home is in this country. I was informed, for example, that in Bombay the rich Parsee merchants are buying up the best sites on Malabar Hill, which has hitherto been in the almost exclusive possession of the English residents.

I had a very striking conversation with the Parsee manager of one of the Delhi cotton mills. It is a comparatively small establishment, according to the English standard, only containing 40,000 spindles. Some 400 men are employed, whose wages range from 5 to 15 rupees per month\* and about 200 women and children, earning from 2 to 6 rupees per month. The hours are thirteen per day, for seven days in the week, the only holidays being the fairly numerous religious festivals or bank holidays throughout the year.

What impressed me most was the husiness capacity and alertness which the manager displayed. He fully understood the necessity for up-to-date machinery, and had succeeded, though with some difficulty, in persuading his board of directors to expend 30,000 rupees in "scrapping" the old machinery and replacing it with a new plant. He had also thoroughly grasped the idea that shorter hours of labor lead to greater economy and efficiency. In a former mill under his charge, by means of "lectures," first to the foremen, and then to the whole body of employees, he had gradually reduced the hours from thirteen to eleven without reducing the total output. He now

\* One rupee = 1s. 4d.; 15 rupees = £1.

proposes to repeat the experiment in this mill, for which he has only recently become responsible. All this, of course, has been done simply on his own initiative, without waiting for the stimulus of factory legislation.

His chief difficulty lies in the training of new workers. The people are so poor that they cannot forego their earnings for a few months while they might be acquiring some elementary knowledge of machine work. Still, this difficulty is not insurmountable, as shown by the number of skilled workmen already in actual employment. It was also remarkable that the men and boys were in appearance much better fed and more independent than the handicraftsmen I had seen in their little domestic workshops.

An enterprising private company is laying down an electric tramway in one of the suburbs inhabited by a large laboring population, in order to connect this district with the centre of the town. In former times hardly any of the common workmen could have afforded to pay even a farthing for a tram ride. Many of them still earn but two annas a day,\* and the native ekka, a little two-wheeled cart, is always ready to carry passengers a good long way for a single pice or farthing. Naturally, the ekka-walas or drivers are inclined to grumble at the invasion of the tram, but it is by no means certain that their trade will be wholly destroyed.

I should like to mention many other points of interest. Educational work, for instance, with its comprehensive scheme for the gradual development of primary, secondary and higher education. Primary education, it is promised, will soon be completely free. In at least one State, that of Baroda, it is also compulsory.

As one of its most beneficent results, I am told that elementary education will enable an increasing number of people to escape the illegitimate and oppressive exactions by subordinate railway officials, policemen, or octroi officers, to which they are now continually exposed. This in its turn will probably involve a progressive rise in the wages and salaries paid to officials of all sorts. Most of them, at present, are underpaid, and are therefore tempted to eke out their scanty living by means of bribes and unjust charges.

Further, Delhi has a large Municipal School, and also one in connection with the S. P. G. and Cambridge Mission, with some 800 scholars. Finally, there are two colleges affiliated to the Punjab University at Lahore—viz., St. Stephen's College, with a staff of three English and nine Indian professors, and 114 students, under the general control of the Council of the Cambridge Mission (I should say that this is certainly the most important and valuable part of its manifold enterprises); and a Hindu college, with about fifty students. (The total number of university students throughout India is estimated at 17,000.) The authorities rightly insist upon a fair standard of efficiency in all these institutions, and speak hopefully about the prospects of national education in the future.

On one occasion I attended a session of the Municipal Committee. It began soon after 8 A.M. (punctuality is not a common requirement in the East, I find), and the whole business was over by nine o'clock. The Municipality consists of twenty-four members, half of them being *ex-officio*, i.e., belonging to the Civil Service, or nominated by the Government, and half of them elected by the various

wards of the city. Business was transacted for the most part in English, with occasional lapses into the vernacular Urdu. It was curious to observe the strange mingling of Western methods of representative government with the more Eastern style of autocratic rule. The municipal elections, I am told, excite a good deal of popular interest; but the contests generally lie between Hindus and Mohammedans, or between candidates of

rival factions or sections of the community.

In submitting these casual jottings, it may be hoped that I have at least acquired a little merit by having refrained from saying a word about the chief "sights" of Delhi. Perhaps I may be allowed to record my opinion that they are quite as interesting and beautiful as the guide-books allege. OXON.

Cambridge Mission, Delhi, Jan. 22, 1907.

## A New Apology for Biblical Scholarship.\*

The decision of the Papal Biblical Commission on the Mosaic authorship of the Pentateuch came as a surprise to scholars outside as well as inside the Roman Church. Dr. Briggs, who has been especially interested in recent years in all movements which tend to draw Christians of different communions to mutual understanding and mutual co-operation, has published a letter to a prominent Roman Catholic Biblical scholar, Baron von Huegel, in which he shows how the Biblical Commission has lost a great opportunity in placing obstacles based on scholastic distinctions in the way of Biblical learning. Dr. Briggs repeats briefly his well-known position on the composition of the Old Testament books, and criticises with force, yet with great sympathy, the failure of the Commission to meet the demands and aspirations of modern scholarship. The American professor had the personal assurance of the highest authority in the Roman Church that any papal decision confirming the position of the Commission would not come under doctrinal category of infallibility. Yet, as he shows in his letter to his Roman Catholic colleague, an unsympathetic attitude on the part of the Roman communion toward criticism would discourage "the many Catholic Biblical scholars who have done so much in recent years for Biblical learning." He attributes the failure of the Commission to rise to its opportunity to the predominance of scholastic theologians among its members. "It is evident," he says, "that the majority, or the spokesman of that Commission, do not sincerely desire the application of historical methods to historical subject matter for the peace, prosperity and reunion of Christendom."

SCHOLARSHIP ALREADY ACTIVE AND CANNOT BE DISPLACED.

The Roman Catholic scholar in his reply to Dr. Briggs accepts the critical conclusions which all modern Hebrew scholarship tends to establish. He gives some interesting personal reminiscences of his own pursuit of Biblical learning; speaks sympathetically of the influence of Florence, and the great teachers of Florence, Dante and Savonarola, upon his imagination; and puts far from him that type of Catholicism which he describes as a "bitter and puny anti-Protestantism." After speaking with great enthusiasm of his own teacher, the famous Roman Catholic Old Testament critic, Professor Bickell, and how he learned from him that the true atmosphere for work on the Bible can be found only in a large organic social religion, he mentions his own

contributions to the study of the Old Testament. His paper on the first six books of the Old Testament was received without serious opposition at the Freiburg Catholic Scientific Congress in 1898, although he took a position diametrically opposed to the recent decision of the Papal Commission. Baron von Huegel does not think he stands alone. Apart from the Abbe Loisy, who has studied deeply the relation between Genesis and the Babylonian legends, he enumerates Jesuits, Dominicans and secular priests in different parts of the Roman communion whose work is of recognized value, and whose methods show a full acceptance of fundamental critical facts and canons. He considers that Dr. Briggs's points are well taken, and he calls the decision of the Commissioners unworthy. As to the right and appropriateness of outside criticism, he welcomes the opportunity to explain what his own convictions are, both as regards his communion and the possibilities for scholarship within its limits. "The different energizings and requirements of man's multiform nature are at bottom too deeply interdependent for the whole man and religion itself not infallibly to suffer in the long run if his instinct for science and scholarship is persistently and gravely thwarted or deflected. The presuppositions and final positions of Catholicism require a sincerely historical and thoroughly critical treatment of the history and literature of the Bible."

THE CHURCH MUST APPEAL TO HISTORY AND MUST SATISFY EDUCATED PUBLIC OPINION.

In spite of superficial appearances, in spite of official opposition, there are, says Baron von Huegel, "four powerful motives ever at work to render any full or final exclusion of historic methods from Biblical subjects impossible for Catholicism." It is just here that the Roman Catholic scholar's language is most worthy of general attention. He puts off the technical rôle of the critic, and approaches closely to those general traits of thought that characterize Mr. Tyrrell, Signor Fogazzaro, and the Neo-Catholic school as a whole. The first point he makes is that Catholicism is a religion which calls into play the whole man and his various faculties, "sense, perception and memory, reason and feeling, intuition and volition." If so, it is wedded amongst other things to history, and hence to historic truths and methods. It follows, therefore, that the history of the Church cannot be treated by one standard of historic method and truth, and the history of the Old Testament by another. It is a logical impossibility, he declares, to appeal to facts, persons and documents as downrightly historical, and to refuse to

\* One anna = 1 penny. Each anna is divided into four pice, and each pice into three pies. Moreover, below the pies, there are cowries, i.e. shells, in circulation. It takes 80 cowries to represent one pice or farthing.

\* "The Papal Commission and the Pentateuch," by C. A. Briggs and F. von Huegel. (Longmans. 75 cents.)

*A Needy Corner.*

*Facts concerning . . .*

*Missions in Etawah .*

*District, India . . .*

**Possibilities of a Parish Abroad.**

DEAR FRIEND,—

We have not forgotten your interest in the work of Missions in India, and I have pleasure in sending you the accompanying message regarding our work in the Etahwah District. You have followed the work here, and will readily understand the need and the urgency with which it should be met.

## I.—The Field.

Etawah District lies in the heart of India, in the very middle of it, in the United Provinces of Agra and Oudh.

Etawah city is the political centre of the district, and commercially of a larger circle. It is an ancient Hindu stronghold, and less affected by the many foreign invasions than most Indian cities. It is on a main line of Railway, and within easy distance of Allahabad, Benares, Agra, Delhi and other famous Indian cities. The population is about 45,000.

The population of the district is scattered in about 1,600 villages, and is somewhat over 800,000. Distances, the natural configurations of the country, and the situation of Etawah city give this district a population for evangelization of 1,500,000.

## II.—The Workers.

A like population at Home has, for its working, Christianizing force, at least 2,650 pastors, with their wives, churches, Sunday schools, young people and consecrated lay-workers in number, both of men and women.

Etawah has one Missionary and his wife; two single Lady Missionaries for work among women and children; and four native workers.

No other Mission has any responsibility for the district.

### III.—Our Equipment.

There are two bungalows for the Missionaries, with servants' houses and a few houses for the workers. There is a good Church building in the city over a mile from the compound, for the small congregation that worships there; and a Parsonage. The Training Class, in heat and rain and cold, meets under the trees. Worship, Sunday school, and other services in the compound are also, perforce, all held under the trees.

There is no provision for housing the men and women of the Training Class; nor for the younger boys who are coming to us for a Christian education; nor for the girls who will come; nor even a Church in which to hold services for these; nor any School building in which to teach them.

### IV.—Progress and Prophecy.

For some time the work in the district has progressed fitfully. The past year or more, the beginnings of a new era were made. Since December 1st, 1906, over 300 men, women and children were baptized. Literally, thousands may be baptized as fast as they can be taught and prepared.

The Training Class is at work. I have promised twenty men (more are needed), that I would take and train them for the work, although for two months there is not a penny available to pay their expenses. What is available after May 1st will not support four men and their wives at school for a year.

A number of boys have been taken to feed, clothe and educate. As Christians they could not be turned away; and although there is no financial provision for them, the promise is for them also. More are ready to come.

I have visited the villages, seen and talked with the common people. The past two years, in this and an adjoining district, I have baptised over 1,700 Indians of different castes, and I know that in this district alone, in a comparatively short time, thousands will become Christians and receive baptism. There is no greater opportunity on any Mission field, in any land. In spite of the barriers of caste, opposition from the high castes, and other antagonism, secret and open, and always influential, practically the whole of the population is open to the Gospel; and a great number may certainly be won by the Cross and a ministry of love.

To be definite, given reasonable support by the Home Church, in ten years there should be in this district ten thousand Christians.

#### V.—“What Can I Do?”

It is not ideal to have to appeal in this personal way to one's friends, who already may be contributing to the Board. And in giving to us your usual contribution to the Board must not lapse; it is needed to keep the Board's pledges to the fields all over the world.

It is the exigencies of the work that demand the appeal. Not to receive help now would compel the dismissal of all but four men from the Training Class; to stop work in the villages; to refuse further baptisms until teachers were ready to care for them; in short, a delay of two years in the work, great inconvenience and loss of efficiency, and to miss an opportunity perhaps lost for ever.

So, here is a conservative, definite statement of our immediate necessities. This is what you can do:

1. Support a boy at Boarding School, or several of them at, each, for a full year, \$15.

2. Support a single man, or more, at Training School for a full year for \$20.

3. Support a man and his wife in the Training Class for a full year, providing also for the education of his family for \$35. There are a number of such families to support.

4. Care for an entire village Parish : Church, Sunday school, day school, teacher and preacher, for a year, for \$45.

5. Build a village church, with local help given, for \$50 or \$75.

6. There is needed in the compound a modest Church building for the use of the Missionary families, the boys and girls, the servants, the Training Class men and women, and adjacent Christians. It will also be used for a school building throughout the year. It should cost about \$500.

7. Build the dormitory so urgently needed for the Training Class. It will cost \$500.

8. Build a dormitory for the Boarding School, \$500.

## VI.—A Final Word.

Whatever you send shall be applied as you wish, and a report of what is done sent to you direct from the field.

Dr. J. F. Goucher, of Baltimore, has twice visited India to see the fifty village schools he has supported for the Methodist Mission in a near-by district since 1887. He has warmly expressed his satisfaction with his investment.



The economical and most effective worker is the Indian trained teacher, while the Christianization of India depends upon him. He is first the product, and then becomes the head of the village school.

I send you this in His Name. May He send the answer.

Yours hopefully,

E. A. ENDERS.

AMERICAN PRESBYTERIAN MISSION,  
ETAWAH, U. P., INDIA,  
*March 21st, 1907.*

---

Contributions can be sent direct to me at Etawah, either by Post Office Money Order, or draft on a London bank ; or to the Rev. A. B. ALLISON, M.A., Riverview Avenue, Allegheny, Pa.

SCOTTISH MISSION INDUSTRIES COMPANY, LIMITED,  
AJMER.

Brownie Orphanage,  
Kodoli, India,

May 15, 1907.

DEAR FRIENDS,

April brought to you the spring flowers. Clusters of sweet violets and bunches of beautiful pansies on home Easter cards reminded us of the resurrection glory.

Parched fields, dried up streams and shadeless trees proclaim April and May our hottest months. There have been good crops however, prices of grain and rice and red peppers were low for months and people laid in a good supply.



AMERICAN DOLLIES.

In the country around Bubonic Plague has seemed to subside temporarily, but in our own town it has wrought havoc. One evening we went down to see a Christian woman they had moved from her own home to a more airy dwelling near by: doors of all the houses around were closed, no voices greeted our ears, no children played in the streets, there was no sound of grinding at the mills; the place seemed haunted. People had built themselves grass huts out in the open fields or on the commons. One lone man I saw feeding his buffalo. "Are you going to

stay here? You not afraid of Plague?" "Why should I go? If I get it, that's my fate": the saying is that Brahma wrote just one fate for each person, so of course nothing one can do will change it!

Cholera and small-pox too have not spared the people. I was on my way home from school one afternoon in January when I saw coming toward me, a strong sturdy man crawling along on the ground and crying as if his heart was broken. Recognizing him, one of our truest Christian men and happiest of fathers, I asked what had happened. "Why did our little boy die of small-pox, Missi Saheb? Did we not take good care of him? Little one, was there any thing you lacked in our home? Why did you go away and leave us?" This will make you understand how thankfully it is that we write the Brownies are well. No plague in the dormitories, no cholera, and only one slight case of small-pox.

School has gone on as usual, the boys and girls are very busy and consequently very happy. Our new workshop and industrial plant have a good start and the boys are much interested in their sloyd. American apparatus and American tools in this clumsy land! It does your eyes good to even see them; even though the boys did handle them at first as if they were eggs. The assistant in this department was himself a famine boy in a mission school; he often regarded school very lightly and ran away several times, but they gave him another chance, and years of patient training have made him a carpenter and successful sloyd teacher. Quite a number of the older Brownies are in our Trades School at Sangli, some thirty miles from here; just this vacation five of the boys came home ready to start independent work. India needs honest, clean, efficient Christian workmen.

The little girls commence with colored kindergarten cards, various shades of worsted and a darning needle. They make lines and rows and circles and stars—and even animals. Threading a darning needle, bringing all the knots on to the underside and finishing in neatly the worsted ends, are not all learned in one day. A wee maiden beginning to join and to sew patches for a quilt (to be all her own) is a happy sight; as the little fingers move painfully backward and forward,

visions of the finished treasure make the stitches come more easily. "That day," she muses, "when I shall take it to the Missi Saheb and ask her to sleep under it the first night!" Cutting and making jackets looks easy, but it is really an art which only practice makes perfect.

One of our chief ends has been to lead the Brownies to love the Bible. Sometimes as we watch the bright eyes and eager faces and hear the earnest words of the lads, a vision of the future breaks over us; our Brownies—no longer committing verses and chapters and psalms, or practising hymns and shorter catechism—but grown men, standing quietly in heathen towns and on the highways persuasively pointing men back to God.

A trial to you—and to us—is the necessity of often substituting new children for boys and girls who have been reclaimed or run away. One morning a comfortably clad, able-bodied man came to Mrs. Wilson asking by name for two little girls in her care. "Are you their father? My record says that you died in famine."

"Just so, your honor," he answered, "there had been no rain for months, you remember, the price of grain was high, and I had nothing to feed them, the night winds were cool, and they had nothing to draw up over them. When we heard of you we started at once to find you out." "But," people said, "you need not waste your steps, those white people do not take children whose parents are living." What was I to do? I told the grandmother to take the girls to you and to say that they had no father. Now times are easier and I have come to take the children home. Just then the little girls arrived from school, hair combed, hands and face clean, teeth white and eyes fairly brimming over with happiness: they repeated the Lord's Prayer, said some verses and sang a hymn, one read a little from her book. The man was touched and went home promising to think on these things, and he later asked to be baptized. Think you the money and work spent on those little ones was wasted?

Only this week another little girl, easily brightest in her class, a great favourite with every one and seemingly a little Christian, ran off to her heathen home. She would have made in time an

excellent teacher. I suppose her school days are over and we shall soon be hearing of a marriage to some Hindu. Her supporter will be disappointed to hear this and we share in the disappointment; but should we not rather be very thankful that she had even this much opportunity to learn. And possibly this is, one of God's ways of spreading Christianity.

The schools are open not only to orphans, but also to children whose parents may wish to send them; the fact that these children have parents who can not even write their own initials makes us all the more glad to take them in.

It is with joy that we see so many keeping on in this work for the Brownies. We know your prayers ascend for us for we see the answers. Your messages of cheer brighten the way. We love to think of the day when you and the Brownies and we shall all meet in the Better Land, and together praise God for His loving kindness.

Yours in the Master's service,

BELLE GRAHAM.

# The Young Men of India.

Vol. XVIII. No. 5.]

CALCUTTA, MAY 1907.

[Registered No. C 219.

## One Country, One Nation, One Church.

N. S. John, M.A.

*(Concluded from last month.)*

Now from one nation to one church is a far cry. To the ordinary non-Christian it is inexplicable why there are so many different denominations among Christians. He wonders if they mean so many different religions. On a study of the progress of Christian faith in western lands, we may understand how, there, denominational difference crept in, having their origin in deep-seated convictions on particular questions. But with us here, it is a case of readymade goods imported with foreign trade mark. The very methods of mission work result in denominational differences being pressed on the converts. As the result of the work of many missionary societies of different denominations, standing for different traditions and different forms or phases of thought, different systems of doctrinal beliefs and church government, have been, though more or less unconsciously, imposed on India. But thoughtful Christians everywhere are beginning to feel the awkwardness of the situation and to-day union is in the air. We believe we are not wrong in saying that Indian Christians, if given a free hand, will sooner or later minimise the differences and attain practical unanimity in respect to essentials of doctrine and church government. Indeed, for the establishment of an indigenous church in India, we need not insist on the exclusion of the foreigner. He need not stand aside. Is not the Presbyterian Church in India a standing monument of what mainly foreign missionaries have been able to achieve towards the

partial realisation of the dream of an united Indian Church? True, it is only a Presbyterian Church; but it is the Presbyterian Church in India. In South India there is a very strong movement towards effecting an organic union of the Congregational and Presbyterian bodies there. A similar movement is on foot in the Bombay Presidency. That the desirability of union is felt in the home churches is, indeed, a hopeful sign of the times. In Canada, the Presbyterian, the Congregational and the Methodist Churches are on the eve of consummating a grand union, having the same belief and polity. And may we not hope or pray for a union of the different denominations in India? May we not have before us the ideal of one church—the Church of Christ in India, having a simple doctrinal statement to which all the denominations, now in India, may willingly subscribe, with perhaps a more primitive form of church government suited to Indian conditions. Perhaps it is reserved for the genius of India to formulate a scheme flexible enough to include all the present denominations in one united church.

But, on the other hand, it must be noted that with progress in the study of Theology, the Indian Church is bound to face questions that have convulsed the churches in the west; and there is no doubt but that with the example and inspiration of the west, India will steer clear of shoals and rocks and arrive at satisfactory solutions. Time must help to solve these problems.

We Indian Christians are exceedingly anxious to strengthen our position. Questions concerning the material progress of the community have our fullest consideration. The educational problem is given great prominence in our thoughts and discussions, and rightly so. Social and political emancipation we are all most enthusiastic about. But, friends, can we honestly say that we are even moderately interested, or say even willing to be interested in what might prove the grandest event of this century for India—the formation of the One Church of Christ in India? The spirit of conservatism and self-satisfaction has been rampant long enough. What is the extent of the toleration of one Christian denomination towards another? The Presbyterian fortifying himself in his predestination presumes to think he is the embodiment of toleration and waxes eloquent in praise of *his* toleration when perhaps he, by a great stretch of charity, is gracious enough to admit the possibility of the existence of a few good men and women among those poor deluded priest-governed people, who believe in reading their prayers. The Episcopalian, from his self-constituted high place, considers himself as being exceptionally tolerant, when he believes in the possibility of a few of those whom he styles non-Conformists finding their way into Heaven. Gentlemen, this is no caricature. This is what is actually felt in the bottom of the heart of many a Christian man and woman, but what, thank God, most people are ashamed to

own. Haven't we had enough of this farce of charity, of this gracious condescension? Is it not time for the brother to acknowledge his brother? Is it not incumbent on us to do what we can to hasten the fulfilment of that most beautiful prayer of Christ recorded in the 17th chapter of John—"That they may all be *one*."

We form a small community, small compared to the Hindu and the Mohammedan communities. Are we anxious to strengthen our position? Do we want to impress the non-Christian world around us, or the Government with our strength and worth? Do we desire to be considered as a community not to be trifled with? Then let us come together in the true Spirit of Christ. Let us conserve our energies. Let true brotherly love begin and continue. Let denominational angularities wear off, and unity in essential and charity in non-essentials be attained. Then the Church of Christ in India is a reality. Let us be optimistic enough to believe in the coming one church in India. Let us fully believe in the possibility of the existence of this one church and we shall have gone half way in the realising of it. Let us then be faithful to this future one church in India. Be loyal to her from now. And to be thoroughly loyal to her be truly loyal to Him who "loved the church and gave Himself for it, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

## Korean Nobility in Y.M.C.A.

THE Young Men's Christian Association is sending a second Educational Secretary, Mr. T. M. Elliott, for the Seoul, Korea, Association, for the direction of one of a most significant Christian educative movement. It is so notable that the Commissioner of Customs and financial adviser of the Korean Government himself gave 10,000 yen to establish this educational section of the Seoul Young Men's Christian Association, and declared practical education to be the

thing that Korea most needed. The Emperor has also directed that 25,000 yen be given from the Government customs towards the building which Hon. John Wanamaker is erecting for the Association. An invitation to lay the corner stone has been sent to Mr. Wanamaker by the Prime Minister and eleven other ministers of the National Cabinet.

This is rendering a service which is recognised as of the highest value by the Korean Government.



THE FANATICAL FERVOR OF INDIA'S MILLIONS.

Held down now, as in Clive's day, by British bayonets. A vast and turbulent Empire of 225,000,000 souls—one-fifth of the whole human race—kept in order by a relatively small British force.



One of the famous cars of the God Juggernaut ready for hauling. Nowadays British Magistrates attend the great festival to prevent fanatics throwing themselves under the ponderous wheels of the car. Nevertheless fatalities take place every year.



Prostrations as the Great Car of Juggernaut is hauled into view before the multitude.



The marvelous daily scene in the Ganges at Benares, whence untold millions come to "wash away their sins." These vast crowds of pilgrims cause the Government grave trouble, for they start plagues and famines.



Ablutions in the Sacred River Ganges before going on the Pilgrimage to Mecca.



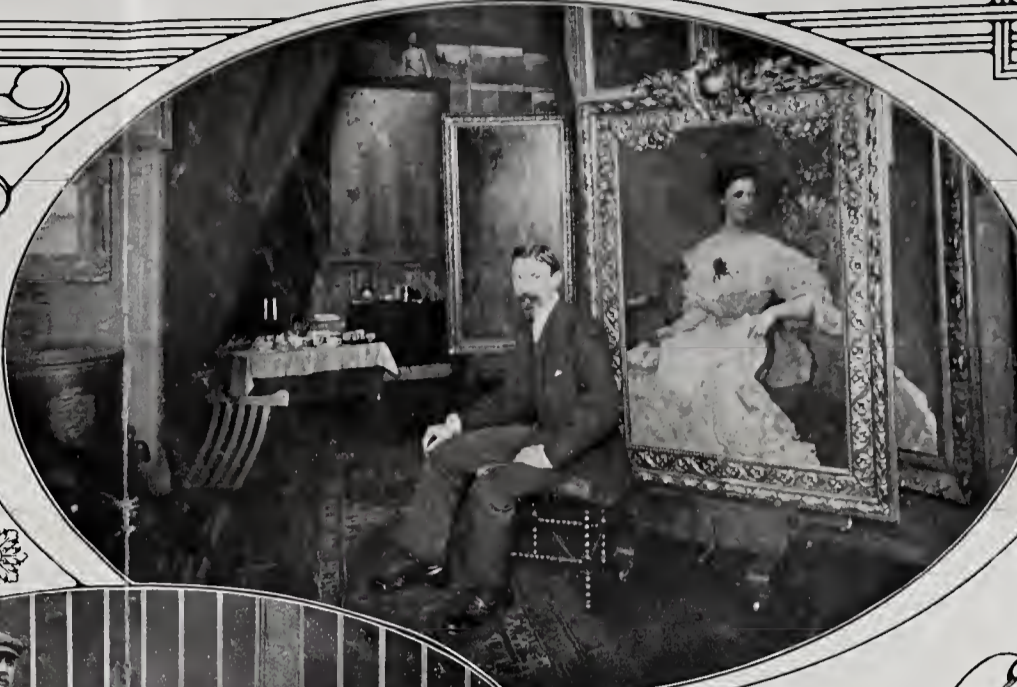
PRAYERS FOR RAIN IN EASTERN BENGAL. A famine is frequently attributed to some "diabolical magic" of the British Government, and some reports lead to serious riots.

AMERICAN ARTISTS IN THEIR PARIS STUDIOS.

Close range studies of Americans who have taken a prominent place in the world's centre of art.



EUGENE VAIL.  
Received Legion of Honor for his great picture "La Veuve."



SEYMOUR THOMAS,  
who is making a reputation in Paris as a portrait painter.



W. S. DANNAT,  
President of the Society of the American Artists in France.  
Has Legion of Honor and many other decorations.



HERBERT LESLIE,  
Sculptor, of Philadelphia.  
He holds a Scholarship from Philadelphia.



HERMANN WEBSTER,  
American etcher, meeting with great success in Paris.



M. FRIESECKE.  
An American artist whose chief success is Mural Decorations.



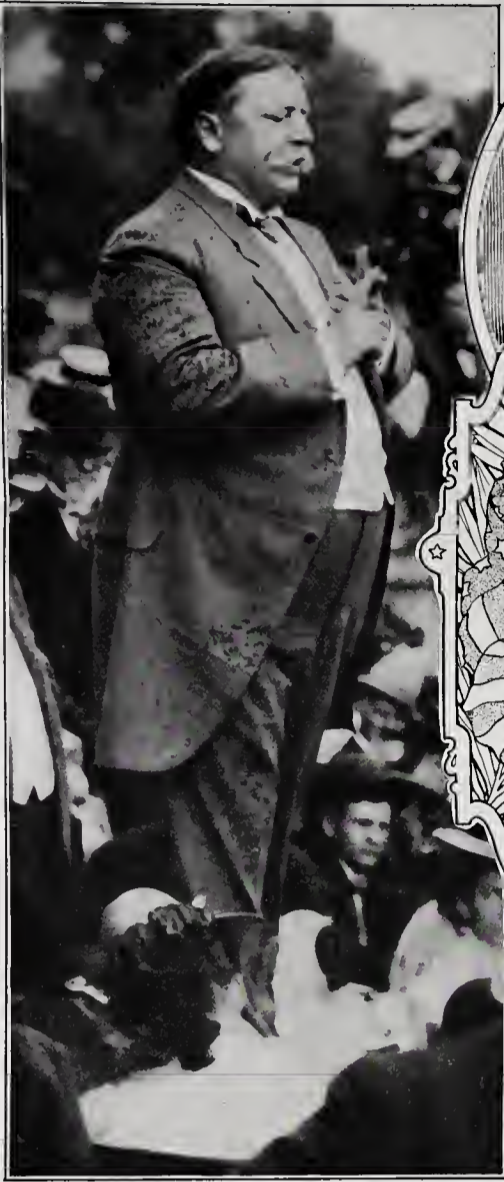
HERBERT FAULKNER  
In his studio in the suburbs of Paris.



H. S. BISBING,  
Animal painter, has Legion of Honor medal.

INTIMATE PORTRAITS OF SECRETARY TAFT.  
Characteristic attitudes of the next Presidential possibility taken in Denver, where Mr. Taft stopped while en route across the Continent.

Photos, Brown Bros., New York.



Secretary Taft speaking on the supervision of railways.



Secretary William H. Taft arriving at Denver.



Secretary Taft and party at Wolhurst. From left to right: Mrs. Crawford Hill, Evelyn Walsh, leader of Denver's smart set at Wolhurst, Thomas F. Walsh's country place.



Thomas F. Walsh as the five-million-dollar umbrella holder at the State Capitol, Denver.



SECRETARY TAFT AT FORT LOGAN Greeting Officers.

PROMINENT EXHIBITORS AT CEDARHURST.

Third Annual Summer Bench Show Given at the Cedarhurst Kennel Club, Lawrence, L. I., Sept. 7.

(Photos by The Pictorial News Co.)



MISS L. L. BENEDICT WITH HER DOG KIT.



GEORGE B. POST, JR. WITH HIS BEAGLES.



MRS. FRANKLIN B. LEFFERTS, niece of Mrs. Aurel Batonyi, with her dog Wentworth Joy.



MISS KITTY CAMERON, Daughter of Sir Roderick Cameron.



MISS M. C. BOURNE with her Dalmatians, Lord Brock and Roxburgh.



MRS. LADEW and her prize winner.

SCENES FROM LEADING PLAYS AT NEW YORK THEATRES.



John Drew and Miss Billie Burke in "My Wife" at the Empire Theatre. (Photo by Hall, N. Y.)



Scene from Anna Karenina. John Mason as Karenin denouncing Miss Virginia Harmed as Anna. Herald Square Theatre. (Photo by Hall, N. Y.)



Miss Francis Starr as Juniata in Act II of "The Rose of the Rancho," Belasco Theatre. (Photo by Byron, New York.)



Act II, in "The Movers." Miss Nellie Thorne, W. J. Ferguson, Miss Ida Waterman, Vincent Serrano, Miss Dorothy Donnelly, and Robert Conness. Hackett Theater. (Photo by White, N. Y.)



Miss Helen Hale and the Teddy Girls with Raymond Hitchcock, Astor Theatre. (Photo by White, N. Y.)



Miss Julia Sanderson and her Sandow Girls in "The Dairymaid," Criterion Theatre. (Photo by Hall, N. Y.)

Brownie Orphanage,  
Ikodoli, India,

Sept. 20, 1907.

DEAR HOME FRIENDS,

Rain, rain, steady soaking rain is the programme now. The fields are full of flourishing grain, the hot season's black skeletons of trees are richly clad and the soft, growing grass is a carpet of beauty. Just wait till the yellow flowers come



A VACATION CHOIR.

out and the picture will be perfect. No wonder the small boys declare that the rainy season is their favourite time of year!

A good many new little fellows have come to us this term from the Christian community around. They are very much interested in their new surroundings and, at the same time, they interest us as much. Always so happy and carefree, they seem to like everybody and to enjoy everything; they take life so easily and their eyes are always brimful of fun and mischief.

To-day is Saturday. Early in the morning the big boys were carrying wood, now all have gone off to a stream near by to bathe and wash their clothes. When they come home they will do justice to the warm lunch awaiting them and then the brass plates and drinking cups will get a good scouring—a shine you can see your face in. Once a month the big boys pound red pepper and spices into curry-powder; it is pound, pound, pound, till their arms ache and their eyes and skin fairly smart. Hard work—but who would ever dream of eating without curry? The imitation curry-powders you buy in America are very insipid stuffs; they remind me of my disappointment once on seeing elephants in a travelling menagerie. They were such insignificant beasts compared to the Jumbos we have out here.

In our schools we find frequent tests very beneficial to pupils and teachers. The little people's classes are always so enjoyable to the examiner. I wish you could hear one of them describe an elephant or tell the story of Adam and Eve. "God had a garden" one version goes "and he created Adam to take care of it. When Adam was away in another part of the garden, the serpent came to Eve and talked with her a long time, telling how juicy and harmless the beautiful fruit was, he even pulled one and gave it to her. She gave Adam half when he came home. God sent them away from the garden and put an angel there to keep the gate shut."

One wee mite whose capabilities could not yet be very much, I asked "Can you count?" "Yes," she nodded, and stood up quickly with folded arms, "seventeen, eighteen, nineteen, twenty, thirty-six, fifty-five, ninety-two, one-hundred."

"What is a forest-officer's work?" I queried one day. "To prepare hunting for the king." Mentioning the name of a member of the king's council, I wondered what his special care was. "To preach the Gospel."

We have a new series of readers this year, they contain many interesting and well told stories and some very pretty poetry.

Poetry in India is sung or chanted, never read. The aim is to have each child sing it alone; to some this is most easy and natural, the attempts of others are painful.

In summer vacations, when our older Brownies and the other Christian children come home from higher schools, we

have a goodly number of young people around. The picture shows one of Miss Browne's vacation choirs. The young man to the extreme left as you face the group is our first medical assistant, the others have returned to their respective schools. No one can tell how Kodoli misses Miss Browne. She is doing a much-needed and a good work where she is now, but no one else can take her place here.

Plague seems worse than ever, people dying all around every day. Yesterday word came to one of the little girls that father, sister and baby were all dead. Poor, lonely child, she herself is only about eight or nine. Her mother died of it two years ago.



NOT BROWNIES.

The increasing demands of the work compel me to give up the writing of so many personal letters. I have been a long time reaching this conclusion, but I think it is only right. Writing to Home patrons is an enjoyable task and your letters have been so full of sympathy and good cheer, that they have been a pleasure to answer. But is it right to sit hour after hour writing about the children instead of working among them? In their school and dormitories, in their occupations and devotions, they need personal Christian influence and we do not well to deprive them of it. The printed letters will come to you more frequently and I know your love and gifts and prayers will go on just the same.

One little girl has been very much in our thoughts lately. She came about five years ago, a dirty, wild, ignorant wail. Her mother had died and her father sent her here. She took to books as a duck takes to water and to-day she is number one in the fourth grade, she has in her the making of an excellent teacher and a conscientious Christian. A fortnight ago her father turned up and tried to get her to go away with him. He wants to marry her to a Hindu who cannot even read his own name if you print it for him. I talked to her alone, she was old enough to take her stand for Christ even though it meant breaking family ties. "Missi Sahab." the man said to me, "she was yours when she was little. Now she is mine. She is not to grow up in this religion." She stood her ground and he went away without her, he said he would come again in a few days and I am dreading his return. Poor man! It is hard. Poor girl, it is hard for her, too. Christ knew what it would mean when He said we must be willing to sever every tie.

Would you might have been here last Sunday when 12 Brownies were baptized and 49 came for the first time to the Lord's Supper. We thought of you who had done so much for these dear children and we rejoiced for you.

Yours in the Master's service,

BELLE GRAHAM.

*N.B.*—Since writing the above a letter from Dr. Klopsch of "The Christian Herald" advises us that their contributions cease with December, 1907. No words of ours can express the Brownies' gratitude to Dr. Klopsch and those many kind friends who have sent money through "The Christian Herald." Our work has been much lighter for your long continued help and prayers. Those of our "Christian Herald" patrons who are still willing to contribute to our Brownies had best send the money by Draft on London to Rev. J. P. Graham, Treasurer, Brownie Orphanage, Kodoli, Kolhapur, India.



main has gradually passed out of the hands of the people. Coming as a small band of traders, the East India Company adroitly managed to secure the possession of some territories and the lease of others. The warring factions of India always made it possible for a small disciplined army to dictate terms, often first to one side and then to the other. Then came the Mutiny in 1857 and the vast territories acquired by the East India Company passed under the direct rule of the English crown. Old Ranjit Singh voiced the feeling of many an Indian prince when, standing before an English official with a map of India in his hand, he cried, pointing to the extending boundaries of the English in India which were printed in red on the map,

"Lal, lal—sab lal"

(“Red, red—it is all red”), until now the red edge is coterminous with the boundaries of India and has gone far beyond. It is true there are several native states with their own rulers, but they are feudatory states, and the will of the British residents is a far more important factor in affairs than the wishes of their petty kings. Now all this may be, and in my judgment is, for the betterment of the land and the good of the people. But it would be difficult to persuade the average Hindu educated in Western ideas, of the truth of this characterization. But even more bitterly than the loss of anything like a national independence does the Hindu feel the

#### Social distaste

o the white invader. And, indeed, there is here room for complaint. It is not only the servants and poor employees who are treated with scant courtesy but often cultivated and well-mannered native men are scarcely accorded what other white men would call polite treatment. That a coolie should be bawled at and sometimes kicked is not uncommon, but alas, it is equally not uncommon for a Hindu, in whom all the attributes of a gentleman meet to have the insult put upon him of being treated as an inferior. Englishmen when anything less than of the first order of culture always find it difficult to see excellence in others. And when it comes to subject peoples, particularly those of entirely varying characteristics from his own, lack of imagination makes the Englishmen pretty nearly what others would characterize as boorish. The average sport-loving Englishman may understand a pig-sticking, polo playing Sikh of Rajput, but words cannot convey his undisguised contempt for the somewhat loquacious Bengali Baboo, or the more reticent and therefore possibly more dangerous Poona Brahman. And if the Englishman be socially difficult what shall be said of the average English woman? In her social relations with people whom she does not know she is simply impossible. For over her naturally humane and kindly disposition she throws a veil of frigid unapproachableness which the less restrained races resent to the core. Add to this that for over half a century the students of India have been studying the political ideas of the West and

#### Imbibing the Thoughts

of personal and national liberty which the English literature embalms. There has also been a gradual extension of the English tongue which makes it possible, for the first time in the life of India, for the educated men of all parts of the land to meet in a common language. All this has been slowly breeding a

#### National Consciousness

which has developed into clear, well-defined outline by the outcomes of the Japanese war. Academic discussion has therefore, now passed into peremptory demand; and young India, well read in the history of other peoples who have achieved a worthy national life, is now insisting upon a national program. Hence, a demand for a larger share in the government of the country and a new attitude of almost insolent insistence upon the undesirability of the English presence in any of the departments of life.

The first impulse of British officials was naturally to disregard this clamour of voices. India has always had a proportion of talkers and these talkers have always been, for the most part, from the less virile races. It was thought, therefore, that this was a mere passing frenzy of words and but little heed was paid to it. Time, however, develops the fact that the talkers are not now merely talkers, but apparently they are the real mouthpiece of a

#### Nation's secret thinking.

The Indian press, which has always been disaffected, has grown more bold, and in some cases almost openly defiant, while the platform on which the Indian grievances are discussed has come to be the centre of attraction not for small crowds of mere debaters but for great gatherings of people of all grades of society.

The Government is now thoroughly aroused. One of the platform agitators who had stirred the people to riot has been deported and two of the native papers threatened with being closed out; and there has been much searching of the official heart and a new keenness of vision in seeing the trend of sentiment. The English press in India which, with a few notable exceptions, can scarcely be said to be markedly intelligent regarding the actual thinking of the people, has taken alarm, and grave and serious apprehension, for which there is ample ground, is expressed in all quarters. England undoubtedly has on her hands a

#### Difficult situation

for which the future would seem to hold but little promise of solution. Happily, the present Liberal Parliament is likely to search into the causes of unrest and to seek to mollify Indian opinion and win the people's esteem. Already a

#### Royal Commission

has been appointed to inquire into Indian affairs and whereas it used to be said that the very word "India" was enough to empty the House of Parliament, Indian matters are now commanding the attention of the best publicists at home. It is now foreshadowed that steps will be immediately taken to give Indians a larger place in the government, and a Council largely composed of Indian representatives will probably be created and this Council will be headed. Increasing room will be made for the employment of intelligent Indians in the larger positions under the government, and a sincere attempt will have to be made manifest for the speedier intrusting of the affairs of India to Indian hands. But whatever may be done, India is at the

#### Beginning of an agitation

which, whether it lasts a decade or a century, will never cease until the claims of the people to self-government be so impressed upon England's mind as to become the greatest question before the English public. Unless great wisdom and unusual liberality characterize the future of British legislation, England will have in India an Ireland, which by reason of distance and magnitude of area and population will be a hundredfold more difficult than the land across the Irish Channel.

The question will at once arise in the minds of American readers, "Is India fit for self-government?" Her best friends, whether Indians or foreigners, will hasten to answer,

"Not yet."

And the reasons are neither far to seek nor difficult to see and understand. They are chiefly three. Lack of cohesion in the parts that make up the whole people. It is not only that the dividing lines of races and language lie between the various sections, though this is very marked. To hold together without external pressure, the Rajput, the Mahratta, the Bengali, and the Tamil is scarcely a sane proposition. At least history affords neither parallel nor hope. While there have been great empires in which varying peoples, without mutual affinities, have been held under a common rule, there has always been a central power with military force to impose its will. But be-

sides this, and more fatal than this to any permanent, self-government is the presence of the

#### Hateful system of caste

Caste so divides the people of the same race and language as to more effectually destroy mutual sympathy and co-operation than between different races. A Pariah is more an object of contempt and dislike to a Brahman than any Englishman could be to any Hindu. And when he grows intelligent, the desire for reprisal is stronger in a Tamil Pariah against a Brahman than any feeling evoked in the Pariah's mind by the presence of a noncaste English community. While the lower castes have in the past unhesitatingly followed the higher castes, a growing intelligence makes this increasingly difficult. For the low caste man sees that in any order of society established by Hinduism his rights and privileges are not likely to be considered. Besides this, again, there is a

#### Yawning gulf

between the Hindu and Mohammedan. About one-fourth of the entire population is Mohammedan, but this is a fighting one-fourth. The militant spirit of the Arabian Prophet makes this fourth formidable among people of their own kind. And it can safely be said that no native government of India could exist a month against which the Mohammedans united.

Again, there is in the educated Hindu as yet, a

#### Lack of moral foundations.

With a great host of honorable exceptions, it must, alas, yet be said that truthfulness and a sense of personal honor, are difficult to find. India has yet to learn that mental acuteness, wide reading, deep intelligence without honesty, and a profound sense of obligation and devotion to the interest of the public weal does not provide the stuff for conducting the government of a great people. It may be answered that more than one well-conducted Native State would turn aside the weight of this objection. It would if the native states were not largely under the direction of their British residents, and were not aware that their existence depends upon their satisfying the demands of the suzerain power. Until India shall find a religious system which affords a more secure basis for morals than pantheism and theory of illusion, and shall have some other law of society than a system of caste, which irrevocably divides one section of a community from another, the hope of successful self-government is vain.

And again: what reason is there to suppose that it is time to put the country into the hands of its own people when they are so

#### Steeped in gross superstitions

with less than six per cent of men who can read a syllable, or write their own names? Worse still,

#### Less than three per cent.

of the women of the land, its wives and its mothers, can read the alphabet. This statement may sound like an impeachment of the British administration which has had the direction of Indian affairs for a century, but it is true. To the student of affairs, if the English rule in India has anywhere been grossly negligent and inept, it has been in the matter of public education. What has been given, has run entirely too much to the high school and the college and the result has been a small and noisy body of half-educated men. The great mass of the common people have been left in besotted ignorance. And while the higher education has had in it no teaching of moral sanction to restrain conduct among those who have been able to receive it, the common people have been almost utterly neglected. There is on foot at the present time a proposition to widely spread elementary education but even this, if it be as nonreligious as the secondary education given by the government, and if it be not accompanied by elementary industrial education, will scarcely afford the means for India's regeneration.

But if it be concluded that the time for national independence in India is far from having arrived, it is fairly certain that the time has arrived when a more serious if not a more sincere attempt must be made by the British government to

#### Fulfill its pledges

to train the people to care for themselves. India needs a greatly extended system of elementary public schools where intelligence and morality shall go hand in hand; and the educated classes must be given a wide extension of privilege and opportunity to learn the art of ruling by being intrusted with it. This will call for a great increase of Indian appointments under the government. The Civil Service, Departments of Engineering, Accounts, Justice, etc., must increasingly be made available for Indian men. And in some way the voice of India must be encouraged to speak on Indian affairs and must be heeded when spoken. The Bureaucracy must increasingly be tempered by the public will, and that will be trained to find authoritative expression through authorized channels.

#### Social Deference

must be paid to the representatives and leaders of the people and an earnest attempt made to forget all other grounds of social esteem than

#### Culture and Worth

But beyond and above all this India's real hope lies in a religion which shall be a solvent of all religious antipathies and caste divisions and whose light shall shine away the gross superstitions that weigh down the people. If the writer were not a Christian at all and were merely viewing the question as a student of public affairs and a lover of India, his earnest exhortation to the peoples of that great land would be to

#### Accept Christianity

as the platform of their common ideals and the foundation of a unity which will make possible a self-governing Indian empire. The situation in India calls for the most ardent enterprise of Christian missions. Never has there been such an aroused state of feeling nor opportunity for so noble an appeal by Christian missions on the ground of the national welfare. Before there shall be a new flag added to the flags of the nations in Southern Asia, India must give herself to Christ.

### A Duty and a Privilege

Some duties cannot be performed if regarded as duties. A boy ought to love his mother; but if he starts in by saying, "I must love mother, it is my duty," he will make a sad failure of it. The Christian should be joyous. If he think otherwise, believing it to be his duty to be solemn and sad, he may succeed at once in doing what he thinks to be his duty and in failing properly to represent the spirit of the religion he professes. But if he believe it his duty to be joyous, and then try to perform that duty, his failure will be ludicrous in its absurdity.

Yet it is our duty to be glad rather than sad. Mrs. Browning is in error in painting Jesus as the Child that never smiled. The weight of the world's sin was upon Him; but He thought more of the joy of lifting it and seeing it lifted than He did of its weight. "The Son of man came eating and drinking," not in a giddy, thoughtless way, with a mirth that was as the brief crackling of burning thorns under a kettle, but with the joy of the Lord, which was full of delight in the work in hand and in its triumph.

Once we get the vision clear that our religion is a joyous one, and recognize the duty as well as privilege of properly representing it, and then let the love of God flow into our souls the joy of the Lord will illuminate our countenances.

*Zion's Herald* says:

However trite, it is still true that to be happy we must be good and do good; and it is scarcely less a fact—though not so generally recognized—that to be good in the fullest sense we must be happy. Did Edward Young put it too strongly

when he wrote: "'Tis impious in a good man to be sad?" It is certain that God means us to be happy; that He has made it possible for us to give thanks for all, to be praiseful wherever we are—"pleased with whatever my lot be, knowing Omnipotence careth for me." The morning mind, the sunny face, the beaming eye, the kindly countenance, are within our power, by grace divine. We can scatter smiles and sunshine, pleasant thoughts and kindly deeds. We may serve God and be cheerful. It is right to believe in the morning star and the blue sky, to open the shutters and let in the light, to get out of the shadows. There is such a thing as solemn gladness, a mirth that is not of earth, coming from a faith undimmed and imparting a peace unruffled. There is delight in everything if we know how to discover it. "There is a pleasure in the pathless woods, there is a rapture on the lonely shore." There is joy in the open air, also "in a nook with a book." It is possible to give thanks for pain, to laugh at stormy weather, to be full of praise for our chastisements, for the breaking up of our plans, for the loss of seeming good, for the smitings that have opened our eyes and unstopped our ears to the higher realities of the largest existence. Not a few have found themselves able to follow the ringing injunction:

"Sound an anthem in your sorrows,  
Build a fortress of your fears;  
Throw a halo round your trials,  
Weave a rainbow of your tears."

### A Chair of Missions

We gladly publish in another column the letter from Mr. Weitbrecht criticizing our criticism of the establishment of a chair of missions as the remedy for any degree of failure attending present mission activities, not because he has made a case or has not, but because we believe in an open forum; and discussion properly conducted is illuminating and interest-provoking.

As to the chair of missions we have a few remarks to make.

If some one will endow such a chair and will not give the money for something else let the chair be established and let it be true that there is one such special chair in all England or even Great Britain.

But every chair of modern history should have something to say about this greatest of elevating and civilizing movements, modern missions. Every chair of theology, at least, of practical theology, should deal with this matter, not as something remote, but as part of the great work of the Christian Church. If there are not a score of effective chairs of missions in England now a good many colleges and universities are not what they ought to be.

Surely the Student Federation movement in England and the Student Volunteers in America, and the rapidly multiplying mission study classes in both lands are doing a far more practical work for the spread abroad of information bound to influence the thought of future missionaries toward those methods that succeed than could be given by some single lecturer in a single chair of missions, whose audience would of necessity be very limited.

If the field of the lecturer in the chair of missions is to be the technical one as to best mission methods there is bound to be difference of opinion according to the point of view as to the function of the Church and the relation of man and God. It has been said that Christians are falling into two camps, Catholic and Methodist. That is, the sacerdotalist believes in salvation by God through the Church, while the evangelical believes in direct dealing between God and the man. In the last analysis the method of the missionary will vary with his view on this subject.

The most successful ministers of the Gospel are not those who have dwelt apart for seven years in an atmosphere remote from the actual world, amid books, theories and abstract ideas, but who have kept in contact with the working conditions in which they must operate while getting their mental drill and professional training. The bedside and hospital experience demanded now of the medical student prepares him for success in his profession. There are successful missions. The place to learn how to do mission work is not so much by listening to the

abstractions of a lecturer in Oxford or London as in the midst of successful missionary operations. We repeat that there are successful missions, so successful that those who are in charge are not casting about for some plan to escape relative or absolute failure, but to care for the multitudes that are ready to receive the Gospel and confess Christ. There are missions in India so successful that if they could be properly manned so as to take care of possible successful ingathering, within a quarter of a century the results would be so comprehensive that we would hear nothing more of a chair of missions as a remedy for lack of success.

What are the conditions of successful mission work? We will venture to name four. (1) A personal experience of the power of God to save. (2) A direct personal call from God to carry the message to the regions beyond. (3) Such practical common sense and freedom from preconceived ideas as will enable one to adapt his methods to the conditions and circumstances of his task, and open-mindedness to the illumination from Him who has promised wisdom to him who lacks. (4) Constant reliance upon God for His Spirit to work on the people as well as in and through the missionary. These conditions are giving success the world over. And they are the conditions of success everywhere.

The establishment of a single chair of missions seems to us pitifully inadequate to the great business in hand. It would do good if thereby the right man were given an eminence from which to speak to the people of the Churches. But something far more general, something that gets down much closer to the ground, something much more comprehensive, much more radical, is needed to secure for all the missionary organizations that measure of success God is waiting to give. God is giving to us the vision of the evangelization of the world in this generation. What shall we do to bring it to pass? Establish a chair of missions in London?

### Dr. Leonard's Opinion of Missionaries

Dr. Leonard, General Secretary of the Board of Foreign Missions, Methodist Episcopal Church, who was in India a year ago, and who completed last June the inspection of the work of his Board in Southern and Eastern Asia, has been presenting his reports and giving his impressions. The *Michigan Christian Advocate* reports the following general appreciation by Dr. Leonard of the men and women at the front:

"It may be truthfully said that our missionaries have planned wisely and executed splendidly. The church should regard with small credence the fulminations of globe-trotters who quickly girdle the earth, stopping briefly at certain points, and seldom if ever passing through our great mission fields or taking but little time to study the problems that missionaries constantly and patiently face: and returning, pose as authorities on all questions of policy and administration, sometimes aspersing the characters of the men who have devoted their lives unselfishly to the promotion of the kingdom of God in the midst of pagan darkness. A case of this kind has recently occurred in which one of our own men, who has spent more than forty years in missionary service, has been painted as a promoter of doubtful enterprises for personal gain; of acquiring property for missionary uses by taking advantage of the ignorance or necessities of natives, and thus securing their possessions for less than their market value. Our missionaries need no defence at my hands. The history of their toils, sacrifices and triumphs is all the defence they need. What they most need, and all they ask, is that the church at home shall rally to their support by reinforcing their ranks and ever bearing them up in their prayers, a kind of support that should be generously and promptly furnished.

## Alumni No. 2.

### To Old Students of F. C. C. :-

Again, greetings from the Staff of your Alma Mater!

You will remember that in our last letter we asked you to help us in developing in our present student body, not only eyes to see opportunities for service, but the ready disposition to meet those needs themselves. You will be interested, I am sure in learning how this spirit of social service is deepening amongst the students of F. C. C. Let me tell you some of the things they have actually done.

1. One of the students of the last fourth year class was the direct means of starting last month at Gujranwala a **What our students** free Night School. At present they have 70 students, a Voluntary Head Master, one Voluntary are doing. and one paid teacher. Hindi, ordinary Arithmetic, and English are taught. One man gave

the place for meeting, another gave the oil, and in such ways the school was made a fact

2. A student of the present fourth year class left for his ten days spring vacation feeling that he must do something for the women of his city, Multan. He took with him 50 First Hindi books, with the intention of getting these into the hands of women. His idea was that if only the first obstacle of not having a book could be overcome, they might persuade their husbands or some woman to teach them. He distributed some of the 50. This led to a meeting of the Satbhashni Sabha which resulted in the establishment of a Girls' School. When we last heard, there were 22 students under a voluntary widow teacher. Besides this piece of excellent work, this student visited some of the Primary Schools and thought in one voluntarily.

3. The work of translation into the vernacular of short articles has been gradually going on, and some twenty columns of such work by students have been published since we last wrote to you.

4. More Lantern Lectures have been given by students of the Literary Societies in the walled city after these lectures had been mastered in the Society. "A Trip around the World," "India," "Japan," have been the subjects so far. Sometimes as many as four hundred were in the audience.

5. Groups of students have at various times been going to Mayo Hospital, sometimes with flowers for the patients; once with a phonograph to cheer them up; and always prepared to write messages to the relatives or friends of those who could not write. Seventy post cards have been written recently in this way.

6. Just preceding our recent spring Vacation (a) 24 men agreed to visit their village Primary Schools with the purpose of showing sympathy with and interest in primary education. (b) 18 men visited their city hospitals with the idea of cheering the patients and writing post cards for any who could not write. (c) Eight men undertook to speak to their landholders to interest them in the cause of village sanitation.

Other instances of a similar sort could be mentioned. We believe that men should get in Forman College not only a scholastic training which will enable them to pass their University examinations, but that the spirit of self-sacrificing practical social service should be instilled into every man.

In response to our last Alumni letter we have been most pleased to receive many answers. M. Muhammad Kalandar

**Appreciation of F. C. C.** Ali Khan, Resident Magistrate of Naushera, Hyderabad, Sind, writes:—"Time has turned over many a leaf of new life and many a volume of new things, yet through all that shines forth that old and unforgettable chapter of our College life. But alas! that is past and gone, never to come back again. How many a time and oft have I called to my mind those scenes of College life—scenes of activity and emulation, scenes of instruction and insight, and withal scenes of genuine pleasure and joy. My advice to my younger friends in College now, is "to make hay while the sun shines," for it is in College that a boy becomes a man, becomes cultured, and his morals become refined and socially based. For my part I candidly own that whatever success I have achieved in life is solely the product of College life. Ever have I been, and ever will be proud of Forman Christian College."

A recent graduate writes:—"When I compare myself now to the time when I first joined College, a home sick youth I feel that a great change for the better has been done. Believe me, sir, that all the good that has been done to me, is the result of the splendid moral and intellectual instruction which the staff of Forman College has imparted to me and as they so faithfully do to a thousand other young men of the Panjab. Yours being the largest and the most popular College in the Province, I feel sure that the future destinies of this province at least, if not of the whole of India are in the hands of the young men whom you turn every year, out of your good institution."

"I am proud of my connection with F. C. C., and wish it every success," writes L. Tohio Ram, '04, District Inspector of Schools, Kangra.

"It is so nice to remain in constant contact with the old institution to which I had the honor to belong. I shall not forget the happy time and the kind treatment I received at the hands of my Professors, and especially Dr. Ewing, who treated me like a friend, writes L. Nathu Ram, Jullundur City.

Such words from old students are grateful. But we value even more the knowledge of what our Alumni are actually doing in an unprofessional and voluntary way for the social betterment of their country. For **What Alumni Have Done.** instance, L. Jagan Nath Diwan, (1900) of Karnal has been trying to suppress nautches at marriages by introducing religious singing parties. He has been successful in ten cases. He has also been definitely working to change the common charities which usually go to undeserving people to the direction of Orphanages or organized philanthropic institutions.

L. Bachan Singh, 1896, of Ludhiana, writes:—

"I have been fighting with some success against the following evils:—(1) Early marriage, (2) Extravagance in marriages, (3) Nautch Girls, (4) Drinking and (5) Unnecessary extravagant jewellery. Besides this I have succeeded in removing a good many superstitions and bad practices of my village people and in making them understand ordinary and simple phenomena of nature e. g. eclipses, gravitation of earth, &c. At present I am the Secretary of a registered body which goes under the name of "The Khalsa Diwan, Ludhiana," the chief object of which is to establish Khalsa High School at Ludhiana. For some years as the Vice-President of the Municipal Committee, Kopar, I served the people of that town in good many departments, e. g. sanitation, education, &c."

It is almost thrilling to think what the fine body of F. O. C. Alumni could do for the social amelioration of this land, if they could all be actuated by the spirit of service. One does not need to be in a capital city, the grain of wheat must fall into the ground and die if it is to bear fruit. A village is plenty large enough for self-forgetful service. There is, of course, a cost connected with such practical love for any alumni.

It will mean for him the abandoning of much that he values. It will mean the forsaking of the hope of self-advancement and of the chance of a life of culture or applause. It will mean the giving up of many of the privileges and enjoyments of modern civilization. It will mean choosing to live one's life in remotest towns and villages, where perchance not half-a-dozen others know anything of the English language or of Western culture. It will mean in these villages devoting himself to the language and literature of the common people, inspiring them with the desire of education, leading them to build for themselves national schools and training places for industrial pursuits, instituting among them literary and debating societies, and all kinds of athletic games which foster a spirit of brotherhood among the young, interesting himself in the local industries and showing the way to progress in them, diffusing amongst the people in every possible way the news of the tabsl, the province, India and the world, arousing them in various ways to take an intelligent interest in the world and in what is taking place in the world. And on the practical side, he ought to begin by arousing an enthusiasm in the people for their own village, for clean streets and healthful homes, for public order and for progress."

Old students of F. O. C., we want to hear from you! We want to hear of deeds, not words. Once again remember that nothing is too trivial to report, we will have a genuine interest in it all.

Most sincerely yours,

D. J. FLEMING,

President of the Alumni Association.

LAHORE.

1st June 1908.

P. S.—Before closing let me suggest some things to do,

(1) If the address on this letter is not correct, drop us a card at once.

(2) If you are not getting the College Monthly, send Rs. 2 for a year's subscription.

(3) Join the Alumni Association. This is open to all who have been students of the B. A., whether successful or not. The annual dues are Rs. 1.

(4) Come to the Summer Alumni Association Meeting on June 13th at 6-30 p. m., on the lawn of College House; and if possible, to the Annual Literary Society Contest at 7-45 A. M. of the same day. There will be three contests in English, Urdu, and Panjabi.

(5) We are very eager to get the correct addresses of all our old students. The names of some are given below whose addresses we do not have. Will any one who knows the address of any of these, please send them to us. Don't imagine some one else will surely do it. Drop a card yourself, if any old student of F. O. C. does not get this letter it is because we do not have his address:

1893:—Pt. Gauri Shukar; L. Dhan Ram and Ram Lal Pharis.

1894:—S. Ram Singh; L. Baldev Prasad; L. Narsingh Das and Prabh Dyal.

1895:—L. Bhagwan Das Dosage.

1896:—L. Sumanar Das Anuja; L. Bala Ram Puri; M. Muhammad Ishq Khan; L. Gopal Chandra Aggarwal; L. Ganda Mal and L. Shiv Dev Ram Bhargava.

1897:—Pt. Cheet Ram Sharma; L. Amar Nath; G. Maya Dan; L. Hem Raj Wadhawa and L. Amar Nath.

1898:—L. Labhu Ram Aggarwal; Pt. Knudan Lal Sharma; M. Muhammad Shah; S. Gurmukh Singh; Ch. Ghulam Ahmad; L. Wazir Chanl Sangal; L. Ganpat Rai and L. Lachman Das Nagor.

1899:—Amir Singh Sahu; M. Gol Muhammad; L. Naad Lal Nayor; L. Diwan Chand Sikri; L. Tara Chand Kapury; L. Sant Ram Dhillagra; S. Mohammad Shah; L. Khushi Ram; (L. Karm Chand) L. Balwaut Das; and Pt. Girdhari Lal.

1900:—L. Diwan Chand Mayor; Ch. Muhammad Sadiq Ali; S. Rattan Singh; Q. Muhammad Latif; S. Mangal Singh and L. Gopal Chand Oswal.

1901:—M. Muhammad Nawaz Khan; D. P. Ghosh, Esq.; Mian Narain Singh Katoch and M. Husain Ali.

1902:—L. Saudar Lal Dhari; Ch. Said Muhammad; L. Ram Sarh Das; M. Khulja Bakhs; M. Hasan-Din; S. Faqir Ullah; L. Pars Ram; Pt. Bishambar Nath and Rana Muhammad Khan.

1903:—M. Hasan-ud-dia; T. Alfred, Esq.; L. Gajjan Ram; L. Gopal Das; L. Daya Shankar; M. Hasan-Din; M. Abdus Samad; M. Hasan Din and L. Durga Parshad Nail.

1904:—S. Nazir-ul Haq; Pt. Pitambar Lal Bhargava; L. Guan Ditta Mal and M. Ghulam Moby-ud Din.

1905:—S. Balwant Singh; M. Ghulam Haidar; M. Muhammad Amir; M. Ghulam Rasal; M. Faqir Muhammad and L. Murari Lal.

1906:—S. Inayat Ulla.

1907:—Tharu Ram.

Rev. Robert Speer  
156 Fifth Ave.



# TIDINGS FROM AFAR

*"In Thee Shall All the Nations of the Earth be Blessed."*

VOL. VI.

JULY-AUGUST, 1908.

No. 6.

## FROM FAR OFF INDIA

### The Hot Weather Drives the Missionaries to the Hills—Signs That the Gospel Is Spreading.

LANDOUR, MAY 23, 1908.

Dear Friend:

I am sitting now where I can look out over a valley a mile wide and about as deep, beyond which lies Mussoorie, built on the top of a ridge. The houses are nestled wherever there is the least bit of a footing hut generally a platform is built up by making a stone wall and then digging down the hill above. Then on beyond Mussoorie the doon or valley extends for about twenty miles and beyond, just visible through the haze, is a low range of foot-hills. During the rains when the clouds lift one can see on out over the plains far beyond the mountains. To the north, when the atmosphere is clear, one can see snow capped ranges a hundred miles farther into the interior. From the valley below as one comes up the mountains seem to rise up abruptly and the houses are like little dove cotes on top. Here it is slightly chilly unless one is in the sun, but just a few miles away it is scorching hot. A few days ago when I came up the heat seemed almost unbearable in the small compartments on the train. I started at 1 p. m. and though the car was closed up the wood work was so warm that it was uncomfortable to lean against. I sponged it off, threw water on the floor of the compartment and kept my head wet with a wet towel hut still got a bad headache from the heat. Iron which has been lying in the sun this weather gets so hot one can not pick it up and hold it. This will give you a little idea as to how hot it gets. I was not expecting to come up for a week or so hut Mrs. Lawrence got the measles and seemed to be in for a good sickness hut she is about well again. Doubtless we will soon have the children to nurse through it.

India is getting to be thoroughly modern in her methods. The latest is bomb throwing. Bombs were thrown in one place and two ladies killed and later one was exploded in a Calcutta street. The police discovered a lot of material in a shop and it seems there is a real organization of anarchists at work. The government has not succeeded in stamping out sedition nor does it seem likely they will for some time. However very few of the population of

India approves of such methods. The people of India are peaceful and law abiding, but the government will have something to think about before it gets the radical element silenced. Their propaganda is carried on under the cloak of religion so that it is not easy to find out what is going on. The government is so neutral in religious matters that a very strong reason would have to be given to justify a raid on these so-called religious teachers. They are the fakirs or monks. Some are in reality religious men, many are simply tramps using religion to get food and alms, and some are political agitators. They have great power over the Hindus. There are many kinds of the fakirs. Some are clean, respectable looking men, hut the typical fakir is naked, or nearly so, with long matted hair, bloodshot eyes, and covered with ashes. I saw one not long ago on a railway platform entirely naked. There is a Hindu couplet which likens them to the Indian buffalo. Very few of them can read and they generally know nothing about their religion. The government has a great enemy in them. Their power of course is becoming less as the people become more educated. I don't know that they are now spreading sedition hut in Bengal the agitators are becoming fakirs.

There are now 1,500,000 people reported to be on famine relief in these provinces. In some districts distress is very great. However only two of our districts seem to be much affected. The government is doing well and much is being done also by Hindus and Mohammedans. Some are contributing to funds and some are feeding the poor who come to them. This is one of the fruits that the preaching of the gospel has wrought. Formerly the Hindu or Mohammedan would not have cared how many died. The teaching of Christ is acting as a leaven, and is changing men's ways of thought, and every thing counts.

Not only is Hinduism changing hut the ways of approaching them are changing. The literature designed for Hindus and Mohammedans is taking on a different tone. There is less of the condemning of Hinduism and a more sympathetic presentation of Christianity. There can be little accomplished by abusing Hindus and their, to us, silly and useless customs. We must win by showing them something better. There are many points of contact in the two religions when we come to look for them and I think we ought to emphasize them. Hindus, it seems to me, look upon what we call angels as gods. Their

gods are not eternal but were mortal. They have a belief in one God but have forgotten Him to worship the angels instead. They believe that their sins can be taken away by washing in the Ganges—typical of the washing of our sins in the blood of Christ. They believe in sin and its punishment and admit the difficulty of atoning for sin. They believe in transmigration which is in some points a new birth.

But the one point that ought to awaken interest in the Hindu is that Christianity and Hinduism are the only religions that teach that God has become incarnate. Of course there are great differences, but there are grains of truth in Hinduism and why not point them out rather than be always looking at the mistakes, and ascribing it all to the devil. But to point out some truth in Hinduism is not to be thought that Hindus will be saved. The truth is so buried in falsehood and error that it is not perceived. But we ought to be able to use these truths as sign-boards leading to the full truth.

India is filled with wickedness, impurity, deceit and lying. The people can lie easier than tell the truth. It is a common saying that a false witness can be gotten for a day's food. And the results of impurity are evident everywhere. Things you would only find at home by searching, are seen here every day. Sometimes I wish I could think of the people and not pity them. They are so to be pitied and one can't help but reproach himself when he wants to find fault with them. How can a man be clean, refined, and above the things of daily life on a few cents a day? It sometimes makes one wish he did not have to feel a responsibility for others. It is not a happy thought always to think that one is set for an example to thousands and thousands. How many flaws we have! How much we owe it to be Christ-like, and how hard when one is tired and fagged out and when the heat has taken out most of one's energy. It is easy to become discouraged and we are so thankful that we can see fruit in changed lives, that we can see the beginning of a new India.

Sincerely,

JOHN H. LAWRENCE.

#### AN EARLIER LETTER.

The government is doing a great deal to relieve people and famine relief stations are in operation in some districts. Christians are not generally helped much, because the distributors are Hindus or Mohammedans. Some prophecy that the famine will end with the coming harvest; others think not till the rainy season harvest is gathered. It is true that no one is dying of hunger yet, but there is great distress and thousands are going hungry. The mission is in hard straits too on account of the famine. The schools cost more than double for food what they did three years ago. So we

too will welcome cheaper prices.

A cbamar boy was baptized some weeks ago secretly by the pastor of the church. His family, when it became known, beat him so that he ran off and came to the school. Then his folks came and wanted him and threatened him in different ways. I was afraid they might stir up opposition to our work among their friends, so I urged the boy to go back, hoping that his family would become friendly, but they dosed him with medicine, thinking he was crazy. So in a day or two the boy was back and promises very well for becoming a fisher of men. It is interesting to see how easily caste feelings disappear when a Hindu becomes a sincere Christian. The higher caste converts join in with the low caste converts as though they had always done so. Of course it is not always so.

Last week the pastor was married and his wedding was a great social event for the Etah community. He had all the bride's outfit made and presented to her, and she presented him with his clothes. This is the custom out here, and it is a custom that has much to commend itself to all some couples about to be married. Of course fashion is a thing that would war against such a good custom, for supposing the bride were to order the grooms trousers about four inches short or be should miss the fit of her blouse. It would be nice but rather embarrassing in some ways.

After the wedding party returned, they gave a treat to all the church and a feast to the officers and us missionaries. We enjoy their feasts when they give us their own cooking, but when they try to give us an English dinner, then we wish ourselves far away. One evening in camp the teacher wanted to give us a dinner. We asked to be excused, but he would not listen, so we had to sit up and eat his cold dishes—not bad—but I couldn't help thinking of the nice pea fowl that was waiting to be eaten. Buttermilk is a delicacy with them and I have come to like it. Their special food is all fried in ghee (butter). But I have noticed one thing—when I am hungry no one rises up to offer me a glass of milk but when I have just come away from a good meal, then out comes a big lot of milk, highly sweetened.

I think sometime we shall have to give a Hindustani menu and tell you how to make the dishes.

J. H. L.

---

#### Korean Letter.

PYENG YANG, KOREA, Feb. 25, 1908.

*Dear Friends:*

Mr. Blair has written you about his long trip to Kang Kei. I confess that the most interesting part to me was his coming home after so long an absence. He was at home for about three weeks and is now gone for three weeks again. I was thankful enough

to have that long a time between trips. The lives of us wives of itinerating missionaries are marked rather by the times our husbands are "in" and "out," than by any limits of the calendar. That is, in the winter. In the summer they are kept at home, per force, by the heat and the rainy season.

As for the babies, at present my first thought in connection with them is "measles," for we are just going through a siege of them. Lois is just up and around after her attack, and Katherine just started in yesterday. So far as I can remember Korean measles are exactly like the American measles. Korea seems to have all the ills the flesh is heir to in America, with a few more thrown in, and since no one has any idea of quarantening anything, we must needs have everything that comes along. About some things they are learning better. Vaccination is becoming common. It used to be that a mother did not count the child who had not had smallpox as one of the family, realizing how precarious was her possession of him. But just at present progress is omnipresent in Korea, in every direction. We can't welcome every phase of it, but we cannot check it if we would. "The old order changeth, giving place to new." It is a time of intense interest, but we cannot but realize that it is a time of trial and danger for our church and for us, a time when we must go forward only with prayer.

But I have wandered from my text. It is a far cry from measles to the changing conditions in Korea, and what I really want to tell you about has little to do with either of them. That is of a special evangelistic campaign Mr. Blair has been carrying on in one part of his country district. There has been one section of his territory, which, although it has been gone over in the same manner as the other parts, has yet been extremely hard to touch. Up until now only two weak groups have been started there. The slowness of the growth has been a source of sorrow both to the missionary and to the native workers, and this year it was decided to put special strength in preaching to the people of that region, which is a large rice plain along the Yellow Sea. Volunteers were called for, who should give ten days during the "first-moon" of the Korean year at a certain time, to preaching in this district, all expenses to be paid by the man himself. Seven centers had already been decided on as preaching places and when volunteers were called for there were exactly forty-nine—seven for each place, and nearly all of them men who were leaders in their own churches. Accordingly seven men spent ten days in each of the villages agreed upon, preaching in the houses or on the streets all day long and holding services in the largest room available in the evenings. The ten days closed only a few days since so I cannot give you exact information as to re-

sults. Reports from one set of workers after a few days told of twenty-seven new believers in that place, and partial reports from other places tell of like blessings. There cannot but be great results follow such efforts. I forgot to say that the men all gathered in one place the day before they started out and spent the time in prayer. Mr. Blair was with them and he said that the meeting was a "little Pentecost." It is the willingness of the Koreans to give of their own time and strength and means to preaching to their own countrymen, which has been the secret, I think, of the rapid spread of the gospel in Korea. "Preach to others" is almost the first and greatest commandment to the Korean Christian.

Very sincerely,

EDITH A. BLAIR.

---

### Native Churches of Korea.

During the last few years there have been four marks that seem to characterize the native church of this land.

1. The native Korean convert is zealous to study his Bible. Bibles are not given away in Korea, nor sold for a small fraction of their cost, but fetch the full cost of their production. Yet, in spite of the Korean's poverty, so great is the demand that last year when the Bible committee had ordered a new edition of 20,000 copies of the New Testament, the whole edition was sold before a word had been printed. Koreans will endure great privations and travel for days to attend a Bible class, and these classes, varying according to locality from 250 to 1,180 enrolled members, will continue from ten to fourteen days. Then the attendants upon these larger classes in their turn hold smaller classes, so that one station in the north reports during the past year as many as 192 of these smaller classes with an enrollment that exceeded 10,000.

2. Not only are they zealous for the study of the Bible, but their very study of the same has led them to be a prayer-believing people, given to much prayer. You will find churches that have been holding daily prayer meetings for one or two years, and some that have been continuing these ever since their church organization—for ten or twelve years. It is no wonder that in such localities you find the whole neighborhood Christian, and that during the past year God visited Korea with that wonderful revival which touched almost every part of the land with its purifying, uplifting influence.

3. The people of Korea are a generous people. Almost from the very beginning of mission work in that land the effort has been to make it self-supporting, aiming to put the responsibility for all local work upon the local congregation, and nobly have the

## TIDINGS FROM AFAR

Aims not to entertain or interest its readers simply. Its ultimate aim is to enlist the followers of the King in earnest, intelligent and definite prayer that His Kingdom may come. It will strive to keep its readers in touch with the work in a part of Korea and India. In return will you not pray daily for that work?

### Contributors.

REV. WM. N. AND MRS. EDITH ALLEN BLAIR,  
Pyeng Yang, Korea.

REV. JOHN H. AND MRS. CLARA EVANS LAWRENCE,  
Etah, U. P. India.

Under the Board of Foreign Missions of the Presbyterian  
Church in the U. S. A.

### Editor and Manager.

ERNEST B. LAWRENCE, Grove City, Pa.,

To whom all business communications should be addressed  
Published bi-monthly at Grove City, Pa.

Subscription - - - 15 cents a year  
Club Rates: Club of Ten, one year, \$1.00; Twenty-  
five, \$2.00. Sent to separate addresses if desired.

Entered at the postoffice at Grove City, Pa., as second-class  
mail matter

Korean Christians answered to this call. There has been no attempt to foist upon the people of that land a foreign style of architecture. We do not have massive brownstone and marble churches, but as in almost every village the church building, erected by the natives at their own expense, is the largest and best edifice in the neighborhood, we are satisfied.

4. In a peculiar sense, every member of the church in that land seems to strive to be a worker. It can readily be seen that our missionaries (of whom only 20 men are available for distinctly church work) cannot attempt to care for the immense work going on in Korea in an adequate manner. It may indeed be said that the greater part of the work in the Korean church is carried on by the 492 native workers, laymen, most of whom are paid by the native church or support themselves, and they lead the church members—for nearly every member is a working member—in service. In fact, active service for Christ is almost universally watched for as a necessary sign of a true evidence of Christ in the heart of the believer.—H. G. UNDERWOOD.

### Statistics of Our Own Church's Mission Work.

Entirely omitting to take into account the great numbers that have been turning to the Church since the enforced abdication of the Emperor, we find that in June, 1907, there were reported for the year preceding 3,421 additions on confession of faith, making a

total of 15,079 communicants, besides 16,625 catechumens, which, with others who were calling themselves Christians, gave a grand total of 60,000 adherents, who were divided among 619 self-supporting churches. During the year these had built 161 new church buildings, an increase of seventy-two per cent. They were carrying on 344 schools of which 334 were entirely self-supporting, and these schools had a total enrollment of 7,504 students. The evangelistic work throughout this country has been carried on almost entirely by the natives, the missionaries being forced to give almost their entire attention to supervision of the work and the training of native helpers. And besides eager personal service these native churches contributed during the year money as follows:

For church and congregational expenses . . .	\$10,376.43
For buildings and repairs . . . . .	15,421.60
For education . . . . .	13,458.71
For home and foreign missions . . . . .	1,338.13

Total . . . . . \$40,594.87

### Growth of Our Mission in Korea.

1884

First Missionary sent out.

1887

Christmas Day—First Administration of the Lord's  
Supper; seven Koreans present.

1906	1907
628 . . . . . Total Places of Worship . . . . .	767
263 . . . . . Total Church Buildings . . . . .	423
208 . . . . . Total Schools . . . . .	344
4,356 . . . . . Total Scholars . . . . .	7,504
12,546 . . . . . Total Baptized Christians . . . . .	15,079
44,587 . . . . . Total Adherents . . . . .	59,787
\$27,418 . . . . . Total Native Contributions . . . . .	\$40,088

Rev. Harry A. Rhodes, late pastor of the Cross Creek Presbyterian Church, near Washington, Pa., will sail from San Francisco on July 23 for Korea, where he and his wife go as missionaries. They will be supported by the Women's Foreign Missionary Society of Washington Presbytery. Rev. Rhodes is a native of East Brook, Lawrence county, receiving his education at Grove City College, and graduated from Princeton Seminary in 1906. Mrs. Rhodes was born at Linesville, Pa., and is the daughter of Mr. and Mrs. Amzi Brown of that place. Mr. Rhodes is a talented and earnest Christian minister and his many friends here wish him God speed in his new field of labor.



From a letter of the Rev. W. A. Shedd,

Dated Urumia, Persia, September 24th, 1908.

In my letter that the Kurds have carried off, I tried to express my ideas on the question you ask about the missionary attitude to other religions. [It seems to me that a distinction ought to be made between the attitude towards the individual Moslem and towards Islam. If we are careful to be respectful and courteous in the former, we can be more aggressive in the latter. In order to gain a hearing it is necessary to be willing to give a patient hearing. In this line comes the importance of following Oriental ideas of courtesy in the forms of address and in the manner of referring to the prophet and the Koran. One ought also to be careful not to impugn the sincerity or the intelligence of the Moslem. If the proper attitude is preserved to the individual, I think that one can generally find the way to present the Gospel freely and fully.

But this is not the point, of course. I don't think that I am intolerant, and I do not want to minimize the common ground. But one must be sincere and discriminating. Islam as a system I believe to be an obstacle to social progress and also to honest religion. I cannot think that it is right for me to profess any other attitude in religious discussion. It may not be necessary for me to express my opinion, and it certainly is not incumbent on me to express it in an offensive way; but in any case I cannot honestly profess what I do not believe. Perhaps it might be put in this way. The truth which there is in Islam is not helped to a useful expression by the institutions and ordinances of the Mohammedan religion; while the error and misrepresentation of the truth which is contained in the system obscure the truth it contains. So long as this is my belief, my real attitude is determined, if I am honest to my convictions. I think that a further distinction can be drawn between the truth in Islam and Islam; or it is often practically between the truth accepted by the person one is talking with and Islam, for Islam is not the only source of religious knowledge nor are all apparent Moslems really such.

[The effort of Moslems, if they are friendly, is usually to show that the two faiths are practically identical, and that consequently there is no superiority on the side of Christianity. It is an advantage, of course, to find common ground, and the more common ground one can honestly discover the better, provided that one goes beyond the common ground to that which is not common. In this it has seemed to me better to allow not merely what the individual presents, but all that can with any sort of propriety be claimed by Islam; that is, in other words, framing one's argument so as to meet the strongest case that can be set up by the Moslem, whether that case is actually presented or not. However, allowing all that can with any propriety be allowed in the way of common ground, there is always the opportunity to go on and show how the two faiths differ. I do not believe that there is a single doctrine in which the teachings of the two religions are really identical. In admitting identity, the great danger is that the truth of Christianity should be minimized. For example, forgiveness by free grace is fundamental to both religions; but in Islam the basis is God's absolute will, and in Christianity, it is his justice and righteousness manifested in the Atonement. To stop at the common ground will give the impression that there is no difference, and that in Christianity forgiveness is an act of God's absolute will. One needs also to discriminate in the use of language and

not to use terms which imply what he does not wish to imply. The uselessness, and sometimes worse than uselessness, of casual conversation on religious and moral topics is in the fact that almost inevitably platitudes are indulged in which give the impression of an agreement, which is in reality specious and deceptive.]

Perhaps I might illustrative what I am trying to say by a conversation yesterday. My caller was a very friendly Mullah, a nephew of Mirza Hussien Agha, the big Mujtahid. [He made a leisurely call and I found the opportunity to bring up the relation of faith to works, stating the New Testament teaching and asking him to give their belief. He did this in terms that were intended to show that there was no practical difference. I then asked about the merit attaching to pilgrimages, fasting, etc., trying to show that the doctrine of merit was not in agreement with forgiveness by faith. He defended them much as a Roman Catholic would their teachings, and I tried to insist on the essential difference between his position and that of the New Testament. My purpose from the beginning was to get him to realize the difference in our beliefs. I don't mention this because there was anything remarkable in the conversation, but only to illustrate in a concrete way what seems to me the proper method. So, while emphasizing the fact of revelation, I try to point out that the Bible method of revelation in history and in the perfect Life is essentially different and superior to the Moslem idea of a book sent down from heaven. In relation to the finality of the Christian dispensation I think it is important to contrast the doctrine of the immanent Spirit with the doctrine of successive imams or prophets, showing that the former secures the divino presence in a real way and the latter in an illusory way. By the way, I am afraid I can't spot pantheists, of whom Persia is supposed to be full, and I find more occasion to insist on God's immanence than to limit ideas of His immanence.]

I think I have said enough to show the way I look at the subject, and that is what you want. I try to keep an open mind to learn from the East, and I have great hopes that Orientals will some day state truth in new and beautiful ways. They have a power of illustration and explanation that is very striking. But I have far less hope of new truths. Perhaps they will give a new balance of truth, a new and truer perspective in some things.

# THE EPIPHANY.

Edited by Members of the Oxford Mission.

PUBLISHED EVERY SATURDAY.

VOL. XXVI.  
No. 32.

SATURDAY, OCTOBER 17, 1908.

8 annas  
per annum  
payable in  
advance.

**The Editor**, 42, Cornwallis Street, will be glad to answer questions respecting Religion, and to receive for publication letters or articles on questions of moral or social progress. All communications must be accompanied by the name and address of the sender, though not necessarily for publication. They should be written clearly and on one side of the paper only.

**The Manager**, 42, Cornwallis Street, receives applications and subscriptions [Postage Stamps or M.O.]. The first despatch of the "Epiphany" will be in the next month following the receipt of application.

**A Number** is assigned to each recipient. In all Notifications, please quote number.

**Only Permanent addresses** are registered. **Changes of Address** for short intervals [leave or holiday] cannot be effected. It is respectfully suggested that re-addressing through the post be made use of when needed.

The "Epiphany" is not as a rule sent by post in Calcutta. Single copies may be obtained gratis at the gate, 42, Cornwallis Street.

We appeal especially to our Christian and Missionary friends to assist us, as the expense of the circulation of the "Epiphany" is very heavy. Subscriptions and donations will be acknowledged in our columns. Those who receive packets of the "Epiphany" for distribution are requested to send information when the packets are no longer needed.

The "Epiphany" may be obtained by residents in Dacca and Barisal from the Oxford Mission in those places; by residents in England from Miss E. Lucas, Aspenden, Shortlands, Kent.

ACKNOWLEDGED WITH THANKS.

SUBSCRIPTIONS have been gratefully received from following:—  
T. X. Mendouzay, Bombay; T. G. Srinivasa Iyengar, Narasinganpetal; G. N. Naidu, Rajahmundry; Geo. John, Kozhanchery; P. M. Baruah, Desangmuph; G. E. Verayagam, Colombo.

## Article.

### BAPTISM.

THE question of Baptism is one which causes deeper heart searchings among Hindus who are looking towards the light than almost any other. This is natural enough, since it is, for them, the most immediately practical point in the whole of Christianity,—the test that comes home to them most penetratingly and piercingly.

It is of course in accordance with the whole genius of modern Hinduism to make everything hinge upon an external form, and to disregard, practically, everything else but that. Such are the only religious tests it recognises.

Hindu society, we gladly admit, does not wholly condemn Christian morality. A man who in his daily walk is endeavouring, after the example and teaching of CHRIST, to live more strictly, more continently, more honestly, more devoutly, than his neighbours, is not necessarily excommunicated; indeed he is not unlikely to be, to some extent, even applauded for his efforts.

But, further, a Hindu may believe and accept with all his heart the characteristic doctrines of Christianity,—e.g., the Saviourhood and Divinity of CHRIST and the

Trinity of GOD—and remain wholly unmolested. No one is likely to impeach him nowadays on the ground of his religious convictions.

This, however, is as far as a man may safely go. Hindu public opinion will indeed in these days tolerate much that it would have fiercely resented even fifty years ago; but still it has its limit, and at present the limit is drawn at Baptism. Let a believer cross that Rubicon, and all is over with him. His place in society and family knows him no more. He is all at once become a renegade and an outcaste; suddenly false to the traditions of his country and his ancestors.

It does not matter a straw that he may have long ago repudiated, even with contempt, these traditions, and publicly announced the transfer of his heart's allegiance to another faith; that was an unimportant detail, which few would have troubled their heads about. The main crime is that in obedience to his convictions he should have submitted to a certain extremely simple external ceremony. That done, it is all over with him, in the eyes of his fellow-citizens.

This is, as was said, in accordance with the genius of Hinduism, and the Hindu view of sin. Only ceremonial trespasses are deemed really culpable, and visited with any formal penalties.

So there is held to be, naturally enough, no very flagrant sin in openly scoffing at the national gods and abandoning the ancestral beliefs. And there is no particular crime in declaring oneself a believer in Christianity. Sin only comes in when a man, in obedience to such convictions, submits to an outward rite consisting of immersion in water with a few brief words. This constitutes, from the Hindu point of view, a crime of the blackest conceivable malignity.

We do not of course mean to say that Hinduism is wrong in regarding baptism as a definite and decisive turning-point—the great step by which a man publicly commits himself to Christianity. What we would point out is, that there is a certain grotesqueness in the horror with which the ceremony in itself is viewed, compared with the well-nigh complete toleration nowadays extended to the profession of the creed identified with it. The modern eclectic Hindu loves to boast of his complete sympathy with the teachings of CHRIST: all his antipathy is reserved for the rite which CHRIST is admitted to have instituted.

In the heathen Roman Empire, it was the refusal to worship the national gods which constituted the great test of Christianity: those declining this, baptised or unbaptised, were proscribed alike.

The fanatical Mussulman will slay as a renegade one who refuses to repeat the formula of Islam, much more one who dares to take the Christian creed upon his lips. The line is drawn long before baptism. On the other hand the slack modern Mussulman of India will receive back a baptized convert as readily as an unbaptized one; the ceremonial step is not regarded as

constituting a more irrevocable barrier than the previous mental assent.

The Buddhist community is still more indifferent, and even in China it is the foreign missionaries, rather than the native converts who are the objects of fanatical attacks.

Hinduism is, we venture to think, unique in its abhorrence of the Christian Sacrament; and in having concentrated its whole weight of anathema upon this single point it appears to stand alone.

"It is all very well for you Christians to charge Hindus with an undue addiction to forms and ceremonies. You complain that they have, by an unreasoning prejudice, attached a heavy stigma to the rite of Baptism, which they do not attach to the mere profession of Christian belief. But then may not the charge be retorted? Why do you Christians yourselves lay such immense emphasis on the mere initiatory ceremony, when you see the terrible consequences which, owing to this Hindu prejudice, it necessarily means for converts? The line Hindu custom has drawn may be an arbitrary and unreasonable one, but the fact cannot be gainsaid, that Baptism remains and will long remain the great stumbling block in the way of those who wish to accept the faith of CHRIST. Why then, on your part, continue to exact the acceptance of the rite, as of absolute necessity? Why can you not abate something of the rigour of your requirements, come to terms, arrange some compromise which will recognise as full Christians those who shrink from the ordeal imposed upon them. Why can you not rest satisfied with a simple acceptance of the Christian Creed, a belief in CHRIST as the Saviour, as sufficient? Is it not cruel, in the face of such obstacles, to be content with nothing short of the extreme test of adherence? Is it not formalism of a rigid type to hold out so stiffly for a mere point of ceremonial?"

This is an appeal we have often heard expressed, and many who feel in some degree drawn towards CHRIST are in the habit of enquiring thus, with various degrees of sincerity.

The answer is two-fold. First, this law, whatever may be thought of it, is not of our institution, and therefore not in our power to repeal. It is not as though Christian custom had invented a useful piece of ritual, which could be conveniently dispensed with where it proved to involve difficulties. It is, as the Gospels record, the institution of CHRIST Himself; and it is upon Him that the reproach of formalism must fall.

CHRIST'S parting command to His disciples was, "Go ye and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost." Matt xxviii. 19.

There it is in the Gospel record,—our standing orders which we cannot, without an equivalent counter-order, disobey. There is no dispensing power left to us in the matter: we have no choice. The command is absolute, unqualified: a right to relax or disobey it would require nothing less than a Divine Revelation, a voice from GOD with distinct supernatural authentication. No such voice has ever been heard, since the Ascension of CHRIST.

Neither can the command be explained away. The disciples to whom it was uttered understood it literally, and acted upon it in nine days' time after its delivery, when they baptised in one day three thousand converts at Jerusalem. (Acts ii. 41.) Their repentance was not considered adequate without their submission to the rite.

There is no instance of the rule ever having been relaxed. Even the greatest of all converts, St. Paul, though convinced miraculously by a vision of CHRIST, had to enter the Christian Church by this gate, like everybody else.

The question then arises, can CHRIST be accused of an undue formalism, in laying such stress upon a ceremony,

by constituting it the indispensable mode of entrance into His Kingdom?

Can we, further, impeach Him as harsh and unfeeling, on the ground of having with full foresight of the future, ordained a rite which He knew would bear so hardly on those who desired to be reckoned among His followers? Did He really think a ritual symbol to be of such transcendent importance as that men and women should be called upon to sacrifice everything on account of it? We can understand His emphasising the duty of martyrdom, if need be, for His Name's sake; but could He have enjoined martyrdom on behalf of a mere ceremony? Would not this appear discordant both with the mercifulness of His nature and the spirituality of His system? Why did He never vouchsafe any subsequent qualification of His injunction?

Such questions may well be asked. But the answer will not be found along this line of enquiry. The answer is to be found in a deeper investigation of the rite itself.

*Is it so certain after all that Baptism is a mere outward rite?* If CHRIST enjoined it as of such paramount necessity, can it possibly be nothing more than that? May it not be perhaps something of profounder significance? Must there not be something mysterious in it, something more than meets the eye, that constitutes its tremendous importance? Can we be right in regarding it as a simple symbol, an external transaction, like the circumcision of the Jews or Mussalmans, or the giving of the sacred thread to the initiated Brahman? If it were no more than these, it were hard to believe that the merciful Saviour, abrogating the old system of legal and symbolical observances, would have retained even one such ceremonial relic, however edifying, to hang as a heavy weight round the neck of His followers. Surely we must go down deeper, look for something of profounder import than this. CHRIST cannot be like the Pharisees whom he reproached with binding upon men grievous burdens heavy to be borne.

This is the line of enquiry which we are driven to take; and by means of it the second answer to the original question will be found.

No; CHRIST was no formalist, because Baptism is no mere form. And He enjoined it on His followers at all costs, because it means something very much better than a mere ritual transaction.

If we search through His utterances for an explanation of His command, we find it given us in one of His discourses recorded in the Gospel of S. John (ch. iii). In this passage Baptism is represented as the "new birth," operated by the Divine Will of God. It appears as not only a symbolic ceremony, though it is that also, but a ceremony enshrining a vast and stupendous spiritual reality. "Ye must be born again." "Except ye be born of water and the Spirit ye cannot enter into the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Such is the character He gives to the new rite. Is this idea of the regenerating operation of the Divine Spirit in connection with the water, deeply mysterious, difficult to grasp? But can we grasp even natural mysteries? The wind blows through the world, and who can lay down laws for it, who can limit its power? Even so the operation of the Spirit of God, He says, is wonderful, inscrutable, not to be bounded by human anticipations. If that Spirit chooses to work in connection with outward sacramental means, who shall gainsay it, or deny the possibility or the right of such inspiration, incredible as it may seem? "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit." That is, he who has submitted to this new birth by water and the Spirit is (if he

avail himself of his privilege) an evidence of the mysterious law: the Divine Spirit has breathed into his soul and regenerated him: he is moved, impelled, by an unseen power, invisible as the wind, but, like it, recognizable by its effects.

This is Our Saviour's view of Baptism. It is no mere outward covenant, like circumcision; no mere symbolic or dramatic representation meant to impress the mind with some particular truth. *It is nothing less than a direct supernatural operation of God Himself upon the human soul. At Baptism, the Divine Spirit condescends to put Himself in a direct relation with the human spirit, a relation not existing before.* The baptized person is therefore in a completely different state from the unbaptized, even though he may have before been a most sincere believer. So great is this change, that it is compared to the passage from not-being into being, or from the darkness of embryonic existence in the womb into the light of outward life. It is termed "new birth" or being born again.

In Baptism men are empowered from God with a new life. It brings them into direct contact with the great stream of movement and energy that is proceeding from God through CHRIST. It is like being brought into touch with a powerful electric current; only in this case the life is spiritual and moral, not merely physical or dynamical. Those who have felt the touch of the water and the Spirit are (unless they interpose the obstacle of an evil will) morally and spiritually vivified; able to live with the energy of the Divine Spirit, as others are not. The Divine Life will henceforth thrill through them and work in them. Not by way of compulsion or constraint, for they may forcibly hinder the divine operation, interposing the non-conductor (so to speak) of an evil will. But unless some such unnatural barrier be interposed, the new life will have its way in them, and with their co-operation will lead them to moral growth, sanctification, salvation.

Moreover in Baptism all past sins are forgiven by God and washed away by the touch of the Spirit. So St. Paul was bidden to arise and be baptized and wash away his sins. (Acts xxii. 16.) That was the negative part the getting rid of the evil past. The positive part was the "being filled with the Holy Ghost." (Acts ix. 17.) Both these parts are fulfilled in each Baptism. Sin is forgiven; new life is implanted. Baptism is the "laver (or bath) of regeneration (or new birth) and the renewing by the Holy Ghost."

The mere action of bathing, even with the sacred formula, would be nothing in itself. *It is the interior miracle which accompanies it, the simultaneous transaction in the supernatural region that is the matter of importance.* And as CHRIST has coupled these two things our natural and His supernatural act, together, we dare not divorce them. We dare not assert that the internal can be had without the external, or that the external can be, where rightly conferred and received, unaccompanied by the internal. Hence baptism is necessary, but may not be repeated. Birth is the necessary and only entrance into life, and birth happens once for all.

The born may die, even the new-born. The Divine life may be forfeited, lost: yet the life was there, once. The regenerate may relapse into sin, and then his state may be worse than before. The crippled sickly life of a bad Christian may seem worse than even the embryonic life of the unborn, the unregenerate. Yet it is different in kind; and it is better to be born than to be still-born.

From the point of view of the baptized, the unbaptized are not yet born: they are still in the dark prison of the womb. Will they end their lives there, or break forth into the light of day? The responsibility rests with

them. Meanwhile it is the duty of Christians to hold up unflinchingly and uncompromisingly the great truth of the Gospel of CHRIST, "Ye must be born again."

"You say that Baptism is new birth, or regeneration; that thereby GOD affects a tremendous transformation in the soul; that it puts us in an entirely new relation to Him: that it effects the forgiveness of sins; that it empowers us with new life. All this sounds very beautiful, and one would like to believe it. But is there not something rather mechanical in this representation of it; and secondly does it really correspond with the facts of life? Can we believe that GOD truly ties His operation to these sacramental means: and does the evidence of Christian life and character point in that direction?"

This is the criticism naturally evoked by such an exposition of the doctrine of Baptism as we have just given, and we will now proceed to consider it.

Is this view of grace then a mechanical one?

But the first thing, surely, is not to settle for ourselves *a priori* how the Divine grace ought or not to act, but rather to examine how according to the Scriptures we are told that it *does* act. Our own prepossessions and prejudices in the matter are as likely as not to be erroneous. The question to be asked is, what have Christ and His Disciples to tell us about the subject? What was CHRIST's view of Baptism, and what that of His disciples? For Christians this ought to settle the matter, whether it harmonizes with their previous conceptions or not.

Now it is very difficult indeed to study the passages in the New Testament which bear upon the subject without feeling that they do regard Baptism not only in the light of an external profession made by men, but as *a very great and real gift conferred by God,—a Divine as well as a human transaction.* Even if the words of our Saviour in S. John. iii., "Except ye be born of water and of the Spirit, ye cannot enter into the kingdom of God," and in S. Mark xvi. 16, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," did not seem conclusive, what else can we understand by such passages as these!—"Repent and be baptized each one of you in the name of JESUS CHRIST unto the remission of your sins." Acts ii. 38. "And now why tarriest thou? arise and be baptized and wash away thy sins, calling upon His name." Acts xxii. 16. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the bath of regeneration, and renewing by the Holy Ghost." Titus iii. 5. "Baptism doth even now save us: not the putting away of the filth of the flesh, but the answer of a good conscience towards God." I Pet. iii. 21.

It is really very difficult indeed to see what other meaning is to be got out of these passages than that Baptism involves a real Divine operation upon the human soul,—a transaction on the part of GOD, as well as an act of man.

And it is equally difficult to understand how, if the rite were meant as a mere edifying symbol, CHRIST and His apostles could have used such astonishingly strong language about it. We repeat that, if it were not something of absolutely vital spiritual importance, we cannot conceive how CHRIST could have enjoined it upon His Church without leaving us any power of abrogating or suspending it according to particular circumstances. Such a proceeding would appear a piece of arbitrary legalism, more in harmony with the dispensation of Moses than with the New Covenant. We seem then reduced to a dilemma: either CHRIST was a rigid formalist, or the rite which He instituted must be very much more than a rite. Could our merciful Saviour, it may well be asked, have chosen to lay upon the consciences

of His Indian converts so awful a burden as Baptism means for them, unless it involved some tremendous mystery of Divine privilege, which should make it well worth their while to undergo the sacrifice? In this country the alternative appears to be forced upon us: either we must depreciate Baptism as a matter of small account, which may be dispensed with as a mere ornamental superfluity (a position, in the face of the Scriptures we have cited, difficult to maintain) or else we must exalt it as in the highest degree of spiritual benefit conveying so celestial a privilege that none can afford to do without it;—decidedly the more scriptural view. Any middle doctrine or practice seems to us to involve a positive cruelty to converts, and really to imply that CHRIST has been unfair to India. We have no right to call upon people to sacrifice everything that is dear to them for the sake of a mere ceremonial ablution, about which we can tell them nothing except that it is, dramatically considered, more or less edifying to the soul and part of a prescribed routine. Unless we can assure them that in the ceremony they will be made immediate recipients of an incalculable Divine treasure, we have no business to call on them to be baptized at all: it is a mere piece of ritualistic rigorism, and the insistence upon it is nothing less than unreasonable conservatism.

The charge that the doctrine we proclaim is "mechanical" is really then a charge against Scripture itself. We do not limit all God's grace to sacraments, or say that He cannot or does not work apart from them. But if He chooses to effect spiritual ends by sacramental means, we cannot gainsay it: it is certainly in His power to use such *media*. If it pleases Him to work great things in the region of the human soul simultaneously with an external ceremony, who are we to forbid Him so to work? Natural birth is always by the same process—procreation and parturition. GOD, as it were, has tied His creative operation to these means, and never goes outside them: no one is ever born by any other means. Yet it were rash to charge GOD on this account with a too "mechanical" method: and the same holds good in the region of supernatural life, which we should expect to find analogous to the natural.

But, it is asked, does GOD impart spiritual life in this way, apart from the co-operation of the human will? Can any man become regenerate all at once, by merely submitting to a form, and receiving something, independently of his faith, his character, his motive? Has not such an idea something mechanical and material about it?

The answer is, that though we believe GOD to impart the grace of spiritual birth wherever the sacrament is duly performed so that it is not to be repeated, yet it is quite possible for that grace to be received in such a manner as to be ineffective. A child may be born, and yet the passage into the outer life may be fraught with disastrous results to it; it may even suffer severely in the process,—be less healthy than it was in the womb. And just so, owing of the *subjective* condition of the baptised, the condition of new life may be practically useless to him. Owing to an evil motive or a bad moral character, he may, though a recipient of the *objective* grace of Baptism, remain practically unaffected by it, or even be the worse for it: just as a child may be the worse for being born. So it is with those who receive it unworthily. But let such a man be converted to a sense of his wickedness, and repent, the new sphere into which he was introduced at Baptism will at once begin to act upon him, as a sickly babe, injured at birth, may begin to grow and recover. He does not need a fresh birth, but a new accommodation to his environment: he is already living in the spiritual world, if he will choose to avail himself of the new power. What he needs, is not re-baptism, but the realisation of the gift he received in

Baptism: he must learn to correspond with it, before it can be of any avail to him. The effect of Baptism will, therefore, doubtless vary much according to a man's previous spiritual condition: as the effect of natural birth varies much according to the previous embryonic life. There are healthy births and unhealthy ones. To some, it will mean a great step forward; they will be at once in harmony with the new world into which it introduces them. To others, it will mean a long and sickly process as spiritual invalids. To others it may even prove a disaster, remediable or otherwise. But to all it means nothing less than birth, the transition into a new spiritual environment with new powers and conditions. They cannot become unborn again and they cannot be re-born: for good or evil, they are out of the womb of nature once for all. They are in a new relation to GOD and the spiritual world, as the child that is born is in a new relation to all that is around it.

Again it is asked, is not conversion after all the real turning-point, and does not this view of Baptism militate against the right value to be set upon it? Does not the Holy Ghost stir in the unbaptised when he comes to repentance and faith? And do not the baptised often seem void of real spiritual life? Why then restrict the grace of the Spirit to this process?

We do not so restrict it. The Divine Spirit is at work throughout the whole world, animate and unanimate, and it stirs in the hearts and consciences of those who have never heard of CHRIST. But there are many stages of life even before birth: procreation, conception and the many and mysterious foetal transformations of the nine months in the womb. And conversion before Baptism is of course the work of the Spirit, whether we compare it to conception, or to that impulse which causes the embryonic life in due time to struggle in its dark abode, and seek to break forth. Spiritual vitality, wherever found, is the work of the Divine Spirit, and if there be often a great lack of spiritual vitality in the regenerate, it is not because they are not regenerate but because they are not living as they should in the power of the regenerate life. They need to renew and quicken their repentance and faith, otherwise their life is in danger of relapsing into embryonic feebleness, or being extinguished altogether. This is the explanation of many of the sad facts we see, in the unworthy characters of those Christians who do not live lives worthy of their new birth. And their guilt is greater, as their responsibility is greater.

For the baptised and for the unbaptised, repentance and faith towards GOD are continually necessary. Without these neither can the unregenerate reach birth, nor the regenerate remain adequately alive in the world into which they have been born. And repentance and faith cannot be, except by the gift of the Spirit of GOD.

Nevertheless birth is none the less necessary because vitality precedes it: and birth has none the less taken place because those who are born may have very scant vitality.

Therefore the Scriptural doctrine of Baptism, which we have set forth, is in harmony both with nature, and with the facts of human life.

---

#### TO CORRESPONDENTS.

RECEIVED letters or questions from the following:—A. B. Sen (no address); T. R. Daruswany, Gubli; "An Inquirer" (no name or address); C. S. Sweta, Chittur; Lall B. Dass, Calcutta; Bhagwan Das, Ghazipur; N. N. Bhattacharya, Napara; "A. C.," Patna (full name required); W. F. Higgins, Cawnpore; Karunamoy Kor, Santipur.

# THE EPIPHANY.

Edited by Members of the Oxford Mission.

PUBLISHED EVERY SATURDAY.

VOL. XXVI.  
No. 51.

SATURDAY, DECEMBER 19, 1908.

8 annas  
per annum  
payable in  
advance.

**The Editor**, 42, Cornwallis Street, will be glad to answer questions respecting Religion, and to receive for publication letters or articles on questions of moral or social progress. All communications must be accompanied by the name and address of the sender, though not necessarily for publication. They should be written clearly and on one side of the paper only.

**The Manager**, 42, Cornwallis Street, receives applications and subscriptions [Postage Stamps or M.O.]. The first despatch of the "Epiphany" will be in the next month following the receipt of application.

A Number is assigned to each recipient. In all Notifications, please quote number.

Only Permanent addresses are registered. Changes of Address for short intervals [leave or holiday] cannot be effected. It is respectfully suggested that re-addressing through the post be made use of when needed. The "Epiphany" is not as a rule sent by post in Calcutta. Single copies may be obtained gratis at the gate, 42, Cornwallis Street.

We appeal especially to our Christian and Missionary friends to assist us, as the expense of the circulation of the "Epiphany" is very heavy. Subscriptions and donations will be acknowledged in our columns. Those who receive packets of the "Epiphany" for distribution are requested to send information when the packets are no longer needed.

The "Epiphany" may be obtained by residents in Dacca and Barisal from the Oxford Mission in those places; by residents in England from Miss E. Lucas, Aspenden, Shortlands, Kent.

## ACKNOWLEDGED WITH THANKS.

SUBSCRIPTIONS have been gratefully received from the following:— "Private Secretary," Memari; K. Vitoba Rao, Kamalapur; W. D. Beal, Belgaum; Rev. D. Regis, Mulangudi; D. Chaudhury, Cuttack; Deaconess Bose, Karwi; U. J. Hadra, Shillong; B. V. Krishnab Naidu, Ongole; Rev. W. Barry, Comilla; N. C. Naidu, Rangoon; N. G. Alexander, Pudukad.

## Article.

—:O:—

### THE INCARNATION AND UNIVERSALISM.

HINDUS sometimes urge that in Hinduism there is a more noble conception of the wideness of God's mercy than in Christianity. They claim that according to Hinduism mercy embraces every soul, and brings all at length to the attainment of the true end. The way may be immeasurably long, the number of rebirths may be almost innumerable, but all finally reach "salvation." And this conception they contrast with the Christian doctrine as contained in CHRIST's words: "He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned."

To quote the words of a Hindu writer in our columns some time ago: "Christianity inculcates that our souls were created by God at the time of our entering the world, and that this life is one of brief probation wherein we must prepare for a place in heaven, and after death we shall be in eternal communion with God. For those who will seek God and find Him and decide in CHRIST, their eternal happiness may be assured, but what for the

endless number of His creatures who cannot prepare themselves during the brief probation? For such as do not know CHRIST, or, knowing Him, do not decide in Him? What hope does the Christian doctrine hold out for these myriads of helpless? It holds out little hope for them, and this is a most disheartening feature of Christian doctrine. Contrast this with the Hindu belief: It supposes an endless series of lives, each being a stage of purification and advancement. The humblest worm will pass through the evolution till it obtain salvation. Thus every creature of the earth will advance and reach the goal of existence and every sinner will be purified and taken to Him. Each birth is a stage of improvement, each stage removing a man to a state of comparatively higher intelligence till he is saved. More mercy of God is revealed in this doctrine than in that of the Christian, according to which numberless must be doomed to eternal perdition for sins uncondoned. The purpose of the Creator is also better revealed in the one than in the other."

It would not be easy to find a more lucid statement of what certain Hindus regard the Hindu and Christian conceptions respectively to be.

We begin by pointing out that directly we hold that all men must necessarily be saved, we rob "salvation" of the character of holiness, and "salvation" without holiness is to a Christian not salvation at all. For holiness cannot be imparted to men merely by the will of a merciful God; else, were we all created holy and the matter were done with. Holiness must be freely chosen and accepted. By its very nature it can only be the quality of free self-determining spirits. In the true sense of holiness no created being can be holy unless he himself wills and chooses to be so by a voluntary service and devotion to God. Thus if a man must finally be saved, he must necessarily become holy; and supposing he rejects holiness no process of rebirth, however long continued, can produce this result. If Hinduism presents us with a conception of universal salvation, it does so at the cost of emptying the salvation of reality, and so we are not surprised to find that the Hindu *mukti* is widely different from the Christian salvation; indeed, notwithstanding the ideas which modern Hindus are gradually absorbing from Christianity, the Hindu "salvation" is a state of deep unvarying unconsciousness, which can only be compared with a state of coma, and an infinitely prolonged state of coma is nothing else than a state of death. It is only by deliberately rejecting the *Upanishads* that this conclusion can be avoided by Hindus. The Christian conception of salvation is that of the conscious blessedness of the love and service of God in His unveiled Presence, and of this blessedness we have become capable through the free acceptance of His grace.

The New Testament lays down very definitely that universal salvation is the will of God. "God our Saviour, who willeth all men to be saved and come to

the knowledge of the truth. For there is one God, one Mediator also between God and men, Himself man, CHRIST JESUS, who gave Himself a ransom for all."—1 Timothy v. 6. God's love is directed to the world and not to any particular portion of it. "God so loved the world that He gave His only begotten Son." The mercy and the love of God are as boundless as space; no other word than the *world* can express their wideness.

And yet the New Testament lays down equally definitely the dignity of human nature, by which man is declared to be not a mere part of a great mechanical machine which works out a certain result by a fore-ordained process, but a co-operating agent of God, free to serve and free to refuse service. In other words, it teaches that though God's Will is that all without exception should attain to blessedness through His love and service, yet this blessedness cannot be forced upon those who will not have it. A man can neither be forced into heaven nor can the heavenly character be forced into him. The choice between the Hindu conception mentioned above and the Christian conception is the choice between man emptied of true manhood and man raised to God by the co-operation of his own will through the free acceptance of God's grace.

But it may be urged in reply; the grace which men are willingly to accept is grace given in CHRIST, and they are to accept it during a probation which in all cases is short, and in some cases is very short. And further, what of the millions who even in the Christian era have either had no opportunity of learning His Name, or have never had the truth presented to them in such a way that they could really apprehend it and realize its call to them?

The answer to the difficulty as to the comparatively brief duration of the probation is that we cannot measure opportunities of spiritual choice by minutes, hours, years and centuries. It is not hard for those who believe in the wisdom and love of God to believe that whatever length the probation may be, sufficient opportunity will be provided. The Hindu believes that sufficient opportunity can only be provided in the course of countless centuries and countless rebirths into earthly life. The Christian believes that he is only sure of one earthly life and that of uncertain length, and that therefore he must seize the opportunity "while it is called *to-day*." In the New Testament there is a loud and insistent call to men to seize the opportunity as there is no promise of another. As regards the process of growth in holiness after the earthly probation is over, we might well believe that eternity were not too long for that, if it be right to predicate of eternity ideas which belong to time— which probably it is not.

The difficulty continually expressed as to the fate of the millions either born before the Incarnation or without genuine opportunity of accepting CHRIST, could only be raised by those who have a very imperfect conception of the doctrine of His Person and eternal existence. The term Christianity indeed is far from primitive, but the religion which it describes began not with the Incarnation of the Son, but with the first dawn in man of the knowledge of God. The first man who had intercourse with God was the first "Christian." The light by which he became conscious of God was mediated to him through the Eternal Word of God, who was the Mediator of Creation. "All things were made by Him, and without Him was not anything made that was made." S. John i. 3. In this sense there were none before Him who became the CHRIST. To speak of millions before CHRIST who have not had the opportunity of accepting CHRIST is wholly to misconceive the Christian doctrine of the Word of God. All men have had the opportunity of receiving and responding to such a

measure of light as was granted to them through Him "which lighteth every man that cometh into the world." More and more as man became ready was the light manifested, until finally there came the complete and perfect manifestation in human nature when the Eternal Word was made man, God in Him reconciling all things unto Himself. The fact that the term *Christianity* is now invariably applied to this religion simply means that in the Incarnation the completion has come of that which through all the ages was in varying degrees the faith of faithful men. In Hebrews xi. we have a roll, drawn up for our example, of those who lived by faith, by response, that is, to the light that was mediated to them through the Word before the Word became the CHRIST by completely uniting Himself with human nature. Instead of being regarded as men without opportunity because they were born before the Incarnation, they are held up to those who know of the completion in the Incarnation as their example and inspiration.

One point remains. It may be said: "Even if we accept the doctrine of the Word that lighteth every man and gives to all their opportunity or probation; suppose we grant that the difference between men cannot be measured by the test as to whether they were born before the Incarnation or after, yet a difficulty remains. God by His foreknowledge must have known which of the souls He created would respond in faith and which would rebel in unbelief. That there should be at the last any in final rebellion would argue failure on the part of God. Is it not reasonable to believe that God in His foreknowledge would create none but those whom He foreknew would eventually respond to His love and so attain their destined end? Does not belief in the Divine love combined with the Divine foreknowledge preclude the idea of the creation of any soul which should finally fail?"

The only answer we can make is that the human mind is incapable of drawing conclusions from such premises. The creation of self-determining spirits was an act of self-limitation on the part of God. How it affects His foreknowledge we cannot tell; all we are sure of is that it does not affect His love. The Christian believes that it was not without reason of the gravest import that CHRIST could say of a human being "It had been good for that man if he had not been born." It is unquestionable that to proclaim a doctrine of universalism is to weaken men's sense of responsibility and to encourage them to laxity. "Nothing very much matters in questions of right or wrong; for all must come right in the end;" such is the doctrine that so easily benumbs the human conscience. Almost every book in the Bible stands as a stern and terrible witness against this. Its constant message is: Rich and magnificent are God's promises to you: terrible and irrevocable is the penalty of rejecting them.

---

## Correspondence.

—:o:—

### TEMPLE GIRLS.

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—I read in your issue of the 14th November 1908 a letter on "Temple Girls" by one who signs himself "Bombay Presidency." It is a subject which every Hindu who has the welfare of India at heart must seriously think. The institution of dancing girls is a most pernicious system. It has demoralised Hindu society. Many in this town are ruined by them. They have faces of angels but hearts of devils. Our Hindu temples have become hotbeds of vice by these creatures.



The temples, instead of becoming places of pure worship, have become brothels. I am a Hindu, I deplore the state of my religion. Nowadays we hear plenty of talk about political and other reforms. What is wanted is the greatest reform in our religious and social customs. Will not many educated Hindus rise to put down this harmful system? Will not many Hindus rise to drive away these dangerous creatures from the temples? Unless our morals are improved, unless our men become men of character, India will be always in a sad stage.

Yours faithfully,

TINNEVELLY.

R. C. SRINIVASUNDRAM.

#### THE VEDAS AND ARYA SAMAJ.

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—The nature of the Vedas as described by Mr. Ram Chander Verma (EPIPHANY, 14th November) is not very unlike the traditional description of Ceylon which one often hears from the lips of old wives who never had a chance to visit the Island—that its soil is pure gold and its residents giants, measuring at the least 52 cubits each.

He does no more than voice the sentiments of the typical "Arya" who knows little of Sanskrit and less of the Vedas and is content to repeat the crude theories about the Vedas propounded by Dayanand, who by birth, education, culture and association, was the least fitted to expound the Vedas.

It was he who asserted that the Vedic Sanskrit was the language of no people on the earth and at the same time believed that the Vedas were to satisfy the needs of all mankind and furnish them with a universal religion. He did not stop to reconcile these two ideas or explain how mankind were to understand a language that was not theirs. But the hard fact remains the Vedas are not the religion of any people of the globe—not even of the Brahmans.

Hear what Dayanand himself confesses: "The great war of the *Mahabharat* occurred because the Vedas had ceased to become current;" and this discontinuance of the Vedic learning "dated back a thousand years prior to the *Mahabharat*." "Most of the great learned men, the rajas, maharajas, rishis, maharishis were killed in the *Mahabharat* and most of them died, so that the learning of the Vedic religion ceased to be propagated." *Satyarth Parkash*, Chap. XI.

Thus it is plain that ours is the most degenerate time when for centuries the Vedas have remained a sealed book, a dead letter, and if we believe the "Aryas" none could understand their meaning. Not to mention Wilson, Griffith, Max Müller and a host of European scholars, even Sayana, the Great Hindu Scholiast, is supposed to be labouring under a "complete ignorance of the principles of the Vedic interpretation." There remains thus one, and the only one authority, on all subjects Vedic, viz., Dayanand, "the only Vedic scholar of his time" as his disciple Pandit Gurudat had the audacity to assert.

We can now safely say that in "the struggle for existence" with the sacred books of the world, the Vedas shared the fate of the *Dodo* and have died a natural death succumbing to the universal law of "the survival of the fittest." Why disturb their ashes? Let us simply brood over the cause of their death.

Dayanand has himself observed somewhere that the absurd religions of the world are destined to become extinct in the long run.

Even if the Vedas were all what the "Aryas" claim for them, they would resemble a *dead lion* to which a *live dog* is preferable. How can they compare with "the Bible and the Koran," living books, the bases of living religions, illustrative of what a universal religion can

mean which is destined to satisfy the needs of mankind. We are compelled to refer to European scholars in order to form a just estimate of the contents of the Vedas, and we know for certain that they are quite unlike what our friends the Samajists represent them. We have also discovered that the religion of these people, where it is not direct plagiarism from Christianity, is either anti-Vedic, e.g., the doctrines of eternity of matter and spirit and of transmigration of soul, or grossly indecent and immoral, which the Hindus even are ashamed of.

Yours faithfully,

A. M.

BANDA.

#### A CRY OF DESPAIR.

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—It is indeed very very truly said that "where ignorance is bliss 'tis folly to be wise." Oh that I was ignorant and had only my *blind faith* to help me!! In that case I would have remained contented with anything, say the idol worshipping of the Hindus, the Phooongieism of the Buddhists, the Agency of CHRIST or of Mahomed. But alas, that is not to be! My fate is sealed! I am to be the victim of innumerable "isms"—Positivism, Agnosticism, Unitarianism, etc., etc.—none giving me the least consolation! I have however at last hit upon one "ism" which, I think, will suit me best. It is "individualism." Dear Mr. Editor, would it not be the best "ism" after all?

Oh, Sir, when I think of my passing away some day into that unknown region whence no traveller returneth, leaving all my nearest and dearest friends behind, I am in a frenzy. Oh! how helpless we are!! Oh! where to seek for GOD if there is really a GOD!! Oh, Sir, can you somehow help me? Or some day, perhaps, I shall have to renounce this world and go away God knows where.

Yours faithfully,

ASSAM.

AN ASSAMESE HINDU.

["Individualism" is a longer way of saying "selfishness." It will not be by that path that you will find the satisfaction of your deepest needs, nor will any of your other "isms" help you. We advise you to get a New Testament, read it, and then try so to live that CHRIST may approve your life, praying daily that the HOLY SPIRIT of GOD may reveal His Truth to you. You will find day after day that your life and character are immeasurably distant from what CHRIST approves and if, having found that out, it does not send you to seek a Saviour who can give you power to repent and forgiveness when you truly try to repent, nothing ever will. But we trust that you will both find it out, and also find the Saviour who can really heal.—ED., E.]

#### RELIGIOUS SIN.

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—The article of your illuminata (Yours in earnest, V. Kunhi Kanan of Dharmadam) headed "Religious Sin" has been read with some misapprehension. I plead ignorance and wish to be enlightened on certain points which appear obscure to me. I am much grateful to him for elucidating the meaning of the word "Hindu" in the issue of your paper dated 22nd instant. *If a Hindu is one who avoids Hinsa (Hinsa) in what category am I to place Hindudom that sanctions the non-marriage of Hindu widows?* It is apart from ill-treatment or cruelty to oblige and goad Hindu child widows to pass a life of living holocaust. Are there not widows who would like to enter the gates of matrimonial bliss this instant? Do many of them not lead a life of shameless prostitution and concubinage simply because they are made to obey the behests, yea unnatural and tyrannic law of the non-marriage of Hindu widows? What right have the Hindus to ask their

widows to suppress the noblest feelings of procreation? The desire in woman to seek the society of man has been implanted in them by Nature, which never errs. It is a sin to oblige a widow to pass a life of confinement bereft of all social enjoyments and ennobling aims and aspirations. Girl widows of good families who were brought up under the influence of religious and moral inculcation being surrounded by canonical environments have left their homes under no impulsion but of their own accord to lead a life of prostitution because they could not check or suppress the healthy demands of Nature. I will dilate no more on this point, with the exception of this, that according to the religion of the holy Vedas and according to the views of your correspondent *not a single Hindu is a Hindu in the right sense of its acceptance*. It is very nice on the part of your correspondent to shamefully condemn "Puri and Jagarnath" which have been held sacred with reverential awe by the whole of Hindudom. Let his own brothers rise up against him—brothers and sisters who flock to the sacred shrine of the above god in millions for the salvation of their souls. I thank him for pointing out to your readers the "fair face of Hinduism" as revealed by such Mahatmas as Shree Rama Krishna Paramhansa and his disciple Swami Vivekananda and a host of others. The above people are not recognised by orthodox Hindus as their teachers. Kashi, Gaya and Puri do not care for these people. They are not the cynosures round which Hinduism hangs. They may draw a few educated Hindus—Hindus who have been educated, and enlightened under Missionary body—the first pioneers of English education or the later thought givers, the British Government—Hindus who care to stick to their *Jat-tiradri*. It is the influence and outcome of Occidentalism. Look at the mass of Sanskrit-knowing pundits—pundits who do not know the English language. They will be the first to condemn your correspondent as a renegade from orthodox Hinduism. Hinduism of the present age has got its variegated shapes and colours from occidentalism. English education has given them a new impetus; it has civilised and enlightened them after Western ideas and fashion, and the result has been that they are departing from their orthodoxy from a Hindu criterion. Yes, the so-called Hindus among which your contributor can be enumerated as an entity are in a fit position to rip open the shameful proceedings of the poor Juggernaut of sacred Puri. As to the declarations of Shree Krishna and his killing of the wicked people I may express my views later on. The lord has out-Heroded Herod in his dealings with the inviting and pretty *gwalins*. I hope that the dealings of the lord Krishna with the Gopis will be explained and elucidated for general information through the columns of the EPIPHANY, after an expression of my views as to the sanctity and morality of the so-called lord Krishna. Enlighten ignorance for which you may have my thanks in anticipation.

Yours faithfully,

ALLAHABAD.

P. N. SEWAKE.

#### TO CORRESPONDENTS.

Letters or questions received from:—A. C. Maclaren, Agra; A Graduate, Calcutta; P. Packiri Sawmy, Cuddalore; K. N. Das Gupta, London (we do not publish notices dealing with commercial affairs); Lall Behary Dass, Calcutta; Nator, Nilgandra; M. Shanmugam, Cuddalore; S. S., Tinnevely; Bakranath Dass, Khargram; K. V., Nattur; M. N. Sarka, Chinsura (answered privately); Barhmeshwar Prasad Varman, Sitamarhi; Durgadas Ghose, Babulia; A Reader, Chinsura; Karunamoy Kor, Santipur.

## Questions and Answers.

—:O:—

SHYAM NARAYAN, MUZAFFARPUR.—1. Kindly let me know about Baptism. What is it meant for? And what is its purpose? Is the person baptised required to take any vow for his future actions? Meaning of the use of water on the occasion?

*Answer.*—On October 17th this year practically the whole of our issue was occupied by an explanation of Baptism. The person baptised does take vows as regards his future actions.

2. Are not both Old as well as New Testament revealed books? Are not both of them equally authoritative?

*Answer.*—The New Testament has largely superseded the Old Testament, because one has been fulfilled by the other. But for all that the Old Testament contains rich spiritual lessons which will be for all time.

3. What is meant by HOLY GHOST and in what way connected with the LORD JESUS CHRIST?

*Answer.*—The HOLY GHOST is the Third Person of the Triune GOD and is the unseen Divine Agent by Whom men are joined to the Body of CHRIST and become His members. Read S. John xiv. to xvi.

JACOB D CHANDY, ERNAKULAM.—1. According to the Christian belief has the soul legs, hands, etc., though invisible?

*Answer.*—Christian belief postulates nothing about the constitution of a disembodied spirit, but holds that after the resurrection the spirits of those in union with GOD receive immortal bodies exactly suited to them.

2. Has any animal a soul except man (including woman, of course)?

*Answer.*—(We are glad you include woman.) No other animal besides man is a spirit capable of communion with GOD.

3. CHRIST appeared to many when He rose from the dead. Did those persons see the soul which lived in the body called JESUS when it was alive or did they see anything else or more or less?

*Answer.*—They saw the spiritual body of CHRIST which He specially made them capable of seeing.

KARUNAMOY KOR, SANTIPUR.—1. What are the true ways to attain the throne of GOD?

*Answer.*—Revelation vii. 13-17.

2. How to save the punishments due to the sins which we commit in this world?

*Answer.*—The thing that matters is not being saved from the punishment but from the sins. The only One Who ever promised to save men from their sins is JESUS CHRIST. S. Matthew i. 21.

3. Who are the truest and most reliable beings to follow us when we depart from this world?

*Answer.*—Good parents help to make good children for "the just man walketh in his integrity and his children are blessed after him." Ecclesiastes xx. 7.

4. What is the pure light to drive away dark sins?

*Answer.*—JESUS CHRIST said: "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

5. How to get rid of fascinations of this world?

*Answer.*—Only the love of GOD can expel the love of the world. Read I. S. John iv. 9-10, 19 and ii. 15-17.

## NOTICE.

In accordance with our usual custom the EPIPHANY will not be published in Christmas Week. The next issue will be on 2nd January 1909.

# OM

*Programme of the Anniversary of the Gujranwala Arya Samaj as well as of the Gurukula at Gujranwala, and of Northern India Religious Conference to be convened on that occasion.*

## Thursday, 16th April, 1908.

- (a). 3 P. M. to 4 P. M. ... A lecture in the Samaj Mandir.
- (b). 4½ P. M. ... Nagar Kirtan. The procession will start from the Samaj Mandir and, passing through different streets of the town, will return to the Samaj Mandir at 10 P. M.

## Friday, 17th April, 1908.

### AT THE GURUKULA ASHRAM.

President—**SHRIMAN MASTER DURGAPARSHADJI.**

#### Morning—

- |                |     |   |
|----------------|-----|---|
| 7-0 to 8-0     | ... | Havan and Vedapatha.  |
| 8-0 to 8-15    | ... | Bhajans.  |
| 8-15 to 8-30   | ... | Upasana.  |
| 8-30 to 9-15   | ... | Sermon.   |
| 9-15 to 9-30   | ... | Bhajans.  |
| 9-30 to 10-15  | ... | Lecture.  |
| 10-15 to 10-30 | ... | Bhajans and Report of the working of the Gujranwala Arya Orphanage. |
| 10-30 to 11-15 | ... | Lecture.  |
| 11-15 to 11-30 | ... | Bhajans.  |

Master Durgaparshadji, Swami Visheshwaranandji, Lala Kashi Ramji, Vaid, Lala Dev Rajji, Master Atma Ramji, Lala Ganga Ram, B.A., Pleader, Sialkot, Pandit Raja Ramji, Sanskrit Professor, D.-A. V. College, Lahore, Swami Yogindra Palji and others are expected to take part in the proceedings.

## Saturday, 18th April, 1908.

### AT THE GURUKULA ASHRAM.

President—**Dr. BALMOKANDJI, ASSISTANT SURGEON, LAHORE.**

#### Morning—

- |               |     |   |
|---------------|-----|---|
| 6-0 to 10-0   | ... | Vedarambha Sanskara of the Brahmacharis of the Gujranwala Gurukula. |
| 10-0 to 10-50 | ... | Lecture.  |
| 10-50 to 11-0 | ... | Bhajans by orphans.   |
| 11-0 to 11-45 | ... | Lecture.  |

Brahmachari Nityanandji, Swami Darshanandji, Pandit Daulat Ramji, Pandit Ganpati Sharma, Lala Dooni Chand, M. A., Pleader, Amritsar, Rai Gangaprasad, M. A., Deputy Collector, Gorakhpur, Pandit Shiv Shankerji Kavirath and others are expected to take part in the proceedings.

## Sunday, 19th April, 1908.

President—**DEWAN AMAR NATH SAHIB OF EMANABAD—HOME MEMBER, KASHMIR STATE.**

#### Morning—

- |                |     |   |
|----------------|-----|---|
| 7-0 to 8-0     | ... | Havan and Vedapatha.  |
| 8-0 to 8-15    | ... | Bhajans.  |
| 8-15 to 9-0    | ... | Lecture.  |
| 9-0 to 9-10    | ... | Bhajans.  |
| 9-10 to 9-50   | ... | Lecture.  |
| 9-50 to 10-0   | ... | Bhajans by orphans.   |
| 10-0 to 10-30  | ... | The Head Master, Pt. Srinewas, B.A., will read a brief report of the working of the Gurukula. |
| 10-30 to 11-30 | ... | Lecture.  |

Pandit Jagan Nathji Niruktaratna of Amritsar, Pandit Ram Bhaj Dattaji, Pandit Sitaramji Shastri of Rawalpindi, Lala Badri Das, M. A., Pleader, Jullandhar, Pandit Blum Sen, Head Pandit, Mahavidyala, Jowalapur and others are expected to take part in the proceedings.

## Monday, 20th April, 1908.

President—**BHAI RAM SINGHJI, DUA, RAIS, AMRITSAR.**

#### Morning—

- |               |     |  |
|---------------|-----|--|
| 7-0 to 8-0    | ... | Havan and Vedapatha and Bhajans.   |
| 8-0 to 8-30   | ... | Report of the working of the Gujranwala Arya Samaj will be read by Lala Hakim Raiji, Pleader |
| 8-30 to 9-10  | ... | Lecture on Free education.   |
| 9-10 to 9-50  | ... | Lecture on free board and lodging for poor children in Gurukulas.                            |
| 9-50 to 10-0  | ... | Bhajans.   |
| 10-0 to 11-30 | ... | Discussion on free education and free board and lodging for poor children in Gurukulas.      |

Swami Darshanandji, Pandit Nardevaji, Veda Tirath, Head Pandit, Gurukula Farukhabad, Pandit Tulsi Ramji, Editor, Veda Prakasha, Meerut, Pandit Gurudatta of Amritsar, Lala Sahibdial, Secretary, Arya Samaj, Amritsar, Pandit Arya Muni, Professor of Theology D. A.-V. College, Lahore, Mehta Jainani B. A., Pleader, Lyallpur are expected to take part in the proceedings.

### Northern India Religious Conference.

The Religious Conference, at which papers will be read, followed by oral discussions, will be convened daily from 2 p. m. to 6-30 p. m. at the Gurukula Ashram, Gujranwala, for four days, viz, Friday, 17th April 1908, Saturday, 18th April 1908, Sunday, 19th April 1908 and Monday, 20th April 1908.

A.—1st day. The subject of discussion for the first sitting will be, Revelation *versus* Natural Knowledge.

[Dr. Parmanandji, Rais, Lahore, will preside.]

B.—2nd day. The subject of discussion for the second sitting will be Evolution and Government by immutable laws *versus* Creation by special acts and miracles.

[Dr. Balmokandji, Lahore, will preside.]

C.—3rd day. The subject of discussion for the 3rd sitting will be, Transcendental basis of Ethics *versus* Utilitarian basis of Ethics.

[Pandit Bhagwan Dinji, President, A. P. Sabha, U. P., will preside.]

D.—4th day. The subject of discussion for the fourth sitting will be, Universal or Humanitarian Religion *versus* National or Sectarian Religion.

[Lala Duni Chand, M. A., Pleader, Amritsar, will preside.]

The following will be the detailed programme of the Conference in the four sittings:—

#### Papers to be read.

##### Afternoon—

- |             |     |  |
|-------------|-----|--|
| 2-0 to 2-30 | ... | 1st paper, to be read by a representative of Hinduism.     |
| 2-30 to 3-0 | ... | 2nd paper, to be read by a representative of Islam.        |
| 3-0 to 3-30 | ... | 3rd paper, to be read by a representative of Christianity. |
| 3-30 to 4-0 | ... | 4th paper, to be read by a representative of Arya Samaj.   |
- The reading of a paper will not take more than 28 minutes.

#### Oral Discussion.

- 4-0 to 6-30 ... There will be 16 speakers, each speaker taking not more than 9 minutes in the following order:—
- |           |              |               |                  |
|-----------|--------------|---------------|------------------|
| 1. Hindu. | 2. Musalman. | 3. Christian. | 4. Arya Samajist |
| 5. "      | 6. "         | 7. "          | 8. "             |
| 9. "      | 10. "        | 11. "         | 12. "            |
| 13. "     | 14. "        | 15. "         | 16. "            |

Should any representative of Brahmoism, Sikhism, Jainism, Atheism, &c., like to read a paper, which it would be difficult to place under any of the three main religions, efforts will be made to find time for them.

NOTE.—The president will take custody of the written papers, supervise the taking of notes and to maintain order or otherwise regulate the proceedings.

Admission to the Conference will be regulated by tickets which can be had free at Delhi, Jullandhar, Amritsar, Lahore, Gujranwala, Sialkot, Rawalpindi, Peshawar from the Secretaries of those and other important Arya Samajes.

Separate accommodation will be provided for ladies.

The object of this religious Conference, like every conference, of its kind ever held before here and abroad, is to promote most friendly and brotherly relations and felicitous intercourse between the followers of different religions who live in Northern India; and by encouraging free exchange of ideas on religious and moral topics, serve the sacred cause of TRUTH, which is equally dear to all honest and truth-loving people of every creed or caste. Friendly criticism, in temperate and becoming language, in all such conferences and discussions, tends to lessen acrimony and promote harmony in religious world, and materially diminish the partizan spirit of sectional bigotry and fanaticism. Swami Dayananda held one such conference at Chhapra, in which learned Hindus, Muslims and Christians took part. Such conferences are a common religious phenomenon in Europe and America. Japan is also thinking of convening one. In fact, it seems that civilised people all over the world, find that indulgence in such happy religious and moral pastimes restores unity and good will and brotherly regard in religious circles, and consequently most cordially welcome all such movements, and grace all such gatherings with their presence and enrich them by their learning and experience.

Feeling all this and more, we have undertaken to organise this Conference and seek Heaven's blessings for its sacred labours and pray for their complete success.

1. Public invitation is hereby made to Hindus, Muslims and Christians of all denominations and to all castes and creeds to kindly send their representatives to take part in the conference and discussions.

2. In case the number of applications to read papers at the conference does not exceed the allotted number of papers to be read all such requests will be allowed; but, in the case of the applications exceeding the required number, a selection will be made with the help of the local representatives of different religions. All such applications should reach the Manager of the Gurukula, Gujranwala, by the 8th April 1908, and the intimation that an application has been accepted, will be given to the applicant by telegram as soon, after 8th April 1908, as possible.

3. The gentlemen who want to speak and take part in the oral discussions should communicate with the Manager of the Gurukula, not later than 8th April 1908. They who are to be allowed to speak will receive a reply as soon as possible.

4. The N-W. Railway and the Oudh and Rohilkhand Railway authorities have granted the concession of travelling, to and from the conference, on payment of single fare in III, and Intermediate class carriages, to delegates, etc., who attend the conference.

5. The following gentlemen have been requested to take part in the conference and discussions:—

- 1—Swami Bisheshranandji Saraswati, Baroda.
- 2—Swami Nityanandji Saraswati, Baroda.
- 3—Swami Atmanandji Saraswati, Ajmer.
- 4—Swami Darshanandji Saraswati, Jawalapur (Hardwar).
- 5—Swami Satyanandji Saraswati, Ludhiana.
- 6—Swami Har Pershadji, Lahore.
- 7—Swami Achhdanandji Saraswati, Ferozepur.
- 8—Swami Yogindra Palji, Jalandher.
- 9—Pandit Tulsī Ramji, Editor, Veda Prakash, Meerut.
- 10—Pandit Sita Ramji Shastri, Vaid, Rawalpindi.
- 11—Pandit Arya Muniji, Lahore.
- 12—Pandit Jagan Nathji Nirukta Ratan, Amritsar.
- 13—Pandit Raja Ramji, Lahore.
- 14—Pandit Nardevji Veda Tirath, Furrukhabad.
- 15—Pandit Shiva Shunkerji Kavi Tirath, Jalandher.
- 16—Pandit Keshavdevji Shastri, Calcutta.
- 17—Pandit Nand Kishoreji Dev Sharma, Agra.
- 18—Pandit Gunga Dattaji, Late Acharya, Gurukula (Kangri) *Rishi Kesh.*
- 19—Pandit Bhim Senji, Jawalapur (Hardwar).
- 20—Pandit Paryag Dattaji, Hardoi.
- 21—Pandit Renal Dasji, Lahore.
- 22—Pandit Guru Dattaji, Amritsar.
- 23—Pandit Purua Nandji, Batala.
- 24—Pandit Dharm Devji, Lahore.
- 25—Pandit Kashi Nathji, Mukerian.
- 26—Pandit Ram Chandji, Peshawar.
- 27—Pandit Balkrishna, Bombay.
- 28—Pandit Maharani Shunker, Bombay.
- 29—Pandit Bhagwandinji, Agra.
- 30—Pandit Srinwasji, B. A., Gujranwala.
- 31—Pandit Murari Lalji Sharma, Sikandrabad.
- 32—Pandit Dolat Ramji, Bombay.
- 33—Pandit Somdevji, Multan.
- 34—Pandit Deva Dattaji, Lahore.
- 35—Master Durga Prasadji, Lahore.
- 36—Master Atma Ramji, Amritsar.
- 37—Lala Munshi Ramji, Kangri (Hardwar).
- 38—Lala Huns Rajji, B. A., Lahore.
- 39—Lala Lajpat Rajji, Lahore.
- 40—Rai Gunga Prasadji, M. A., Gorakhpur.
- 41—Ch. Ram Bhaj Dattaji, B. A., Lahore.
- 42—Lala Dev Rajji, Jalandher.
- 43—Lala Badri Dasji, M. A., Jalandher.
- 44—Lala Kashi Nathji, B. A., Jalandher.
- 45—Lala Prabhu Ramji, Rawalpindi.
- 46—Lala Kashi Ramji, Vaid, Lahore.
- 47—Lala Jiwan Dasji, Pensioner, Lahore.
- 48—R. B. Lala Lal Chandji, M. A., Lahore.
- 49—Lala Khushi Ramji, Retired Post Master, Bhogpur-Dera Dun.
- 50—Lala Ram Kishenji, Pleader, Jalandher.
- 51—Pandit Mul Chandji Pleader, Peshawar.
- 52—Lala Ralla Ramji, President, A. S., Peshawar.
- 53—Dr. Kashi Ramji, Peshawar.
- 54—Lala Shiva Ramji, Peshawar.
- 55—Lala Mul Chand Lamba Raes, Peshawar.
- 56—Lala Sabib Dayalji, Amritsar.
- 57—Rai Thakur Dattaji Dhawan, Bannu.
- 58—Dr. Parma Nandji, Raes, Lahore.
- 59—Lala Duni Chandji, M. A., Pleader, Amritsar.
- 60—Lala Beli Ramji, M. A., Pleader, D. I. Khan.
- 61—Lala Roshan Lalji, B. A., Bar-at-Law, Lahore.
- 62—Lala Sukhaya Ramji, M. A., Pleader, Bannu.
- 63—Lala Kashi Ramji, Pleader, Multan.
- 64—Mehta Jaiminji, B. A., Pleader, Lyalpur.
- 65—Lala Ghasi Ramji, M. A., Pleader, Meerut.
- 66—Lala Balak Ramji, Contractor, Sangla.
- 67—Lala Pritam Dasji, Chopra, Lyalpur.
- 68—Lala Bodh Rajji, Jhelum.
- 69—Lala Jaswant Rai, M. A., Lahore.
- 70—Pandit Balgungadhar Tilak, Poona.
- 71—Dr. Desai, Secretary, Arya Samaj, Bombay.
- 72—Seth Damodar Dasji Rathi, Beawar.
- 73—Seth Ranchhod Dasji, Bombay.
- 74—Lala Ram Bilasji Sarda, Ajmer.
- 75—Lala Mathra Prasadji, Bhattar, Ajmer.
- 76—Lala Shiva Dayalji, M. A., Model School, Lahore.
- 77—Rai Mul Rajji, M. A., Jhelum.
- 78—Rai Narian Dasji, M. A., Lahore.
- 79—Bhagat Ishwar Dasji, M. A., Lahore.
- 80—Dr. Hira Lalji, Lahore.
- 81—Dr. Deoki Nandji, Lahore.
- 82—Dr. Balmokundji, Lahore.
- 83—Dr. Jamna Dasji, Lahore.
- 84—Dr. Chiranjivji, Lahore.

- 85—Dr. Balmokundji, Jhajar.
- 86—Lala Ganga Ramji, B. A., Pleader, Sialkot.
- 87—Lala Har Dayalji, B. A., Lahore.
- 88—Lala Dwarka Dasji, M. A., Pleader, Lahore.
- 89—Lala Karam Chandji, Saraf, Amritsar.
- 90—Lala Hardiyaji, Amritsar.
- 91—Ch. Ramsardasji Raes, Amritsar.
- 92—Bh. Ram Singhji Dua, Raes, Amritsar.
- 93—Lala Wazir Chandji, Pleader, Rawalpindi.
- 94—Lala Sadanandji, Chopra, Rawalpindi.
- 95—Lala Tara Chandji, Madhuk, Rawalpindi.
- 96—Rai Hazari Lal S. D. O., Srigobindpur.
- 97—Rai Karam Chandji, Srigobindpur.
- 98—Lala Ganga Ramji, Dhun, Rawalpindi.
- 99—Munshi Nihal Singhji, Karnal.
- 100—Munshi Joti Sarupji, Dera Dun.
- 102—Thaker Mushal Singhji, Unao.
- 103—Lala Lachhman Dasji Kapur, Ramnagar.
- 104—Lala Dina Nathji, Kapur, Lahore.
- 105—Lala Mulrajji, B. A., Pleader, Gujrat.
- 106—Hakim Tara Chandji, Gujrat.
- 107—Munshi Sawan Singhji, Gujrat.
- 108—Lala Bishember Dasji, Pleader, Gujrat.
- 109—Raizada Bhagat Ram, Bar-at-Law, Jalandher.
- 110—Lala Karm Chandji, B. A., Pleader, Jalandher.
- 111—Lala Tola Ram, Lahore.
- 112—Babu Gunga Prasad Verma, Editor Hindustani, Lucknow.
- 113—Sirdar Umrao Singh, Majethia, Lahore.
- 114—Lala Balmokund, B. A., Pleader, Amritsar.
- 115—Lala Sarb Dyal, B. A., Pleader, Amritsar.
- 116—Bhai Rang Singh, Merchant, Amritsar.
- 117—Rev. Jiwan Mal, Gujranwala.
- 118—Rev. Thaker Das, Lahore.
- 119—Rev. Holiday, Missionary, Gujranwala.
- 120—Rev. Barkat Mesih, Gujranwala.
- 121—Molvi Abdul Hadi, Lyalpur.
- 122—Dr. Orbison, Lahore.
- 123—Dr. Griswold, Lahore.
- 124—Lala Kuchi Ram Sahny, M. A., Lahore.
- 125—Lala Dharm Das Suri, Lahore.
- 126—Hon. Harkishen Lal, B. A., Lahore.
- 127—Pandit Shivnarian Agnihotri, Lahore.
- 128—Lala Ram Rakha, Inspector, People's Bank, Lahore.
- 129—Rai Shivnath, Engineer, Multan.
- 130—Mrs Annie Besant, Benares.
- 131—Munshi Mahbub Alam, Lahore.
- 132—Lala Kashi Ram, Brahmoo, Lahore.
- 133—Molvi Ahmad Din, Amritsar.
- 134—Molvi Abu Tarab, Amritsar.
- 135—Shaikh Mohemad Omer, Gujrat.
- 136—Molvi Mohemad Ismail, Lahore.
- 137—Mirza Ghulam Ahmad, Qadian.
- 138—Molvi Nur Din, Qadian.
- 139—Dr. Bishen Das, Gujrat.
- 140—Pandit Madan Mohen Malvi, Allahabad.
- 141—Pandit Din Dyal, Sharma, Jhajar.
- 142—Pandit Bulaki Ram, Shastri, Amritsar.
- 143—Pandit Baumali Datta, Amritsar.
- 144—Pandit Nand Kishoredev, Sharma, Amritsar.
- 145—Pandit Ganesh Datta, Shastri, Lahore.
- 146—Pandit Sri Ram, Shastri, Patiala.
- 147—Pandit Ram Lal, Shastri, Jhang.
- 148—Lala Raghu Nath Sahay, B. A., Lahore.
- 149—Lala Devi Dyal, B. A., Prof. D. A.-V. College, Lahore.
- 150—Prof. Sain Das, M. A., Lahore.
- 151—Prof. Dewan Chand, M. A., Lahore.
- 152—Pandit Ishwari Pershad, Lahore.
- 153—Mirza Yakub Beg, Assistant Surgeon, Lahore.
- 154—Bhai Perakash Devji, Lahore.
- 155—Mahashai Dharm Palji, Lahore.
- 156—Pandit Chuni Lal Roy, Lahore.
- 157—Bhai Jawahir Singh, Lahore.
- 158—Lala Chhaju Ramji, Contractor and Rais, Jalandher.
- 159—Lala Wazir Chand, Khushbhash, P. Office, Gujrat.
- 160—Pandit Jaiaramji, Sharma, Meerut.
- 161—Babu Abnash Chander Mozamdar, Lahore.
- 162—Babu Amrit Lal Roy, Punjabi Newspaper, Lahore.
- 162—Mr. Athavle of the Punjabi, Lahore.
- 163—Babu Kali Prasno Chaterji, Lahore.
- 164—Pandit Bulaki Ramji, Bar-at-law, Hafizabad.
- 165—Lala Amarnath Bhatia, B. A., Pleader, Lahore.
- 166—Lala Sham Dassji, B. A., Pleader, Amritsar.
- 167—Lala Amrao Singhji, Pilibhit.
- 168—Babu Janki Parshadji, Pilibhit.

and finally the Presidents and Secretaries of all the Samajes, Sabhas and Anjamaus and other religious important bodies, and a large number of other learned gentlemen.

### Istri Samaj.

Ladies gathering in the Gujranwala Istri Samaj Mandir, on the 19th and 20th April, 1908, from 2 to 6 p. m. on both days. Shrimati SARLA DEVI, Bibi GANGA DAI and other ladies are expected to lecture in the Jalsa of the Ladies.

KEWAL KISHAN,  
(Munsif, Pensioner)  
*President,*  
Arya Samaj, Gujranwala.

HAKIM RAI B.A., L.L. B.,  
(Pleader, Chief Court),  
*Secretary,*  
Arya Samaj, Gujranwala.

RALLA RAM,  
Manager,  
Gurukula,  
Gujranwala.